



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

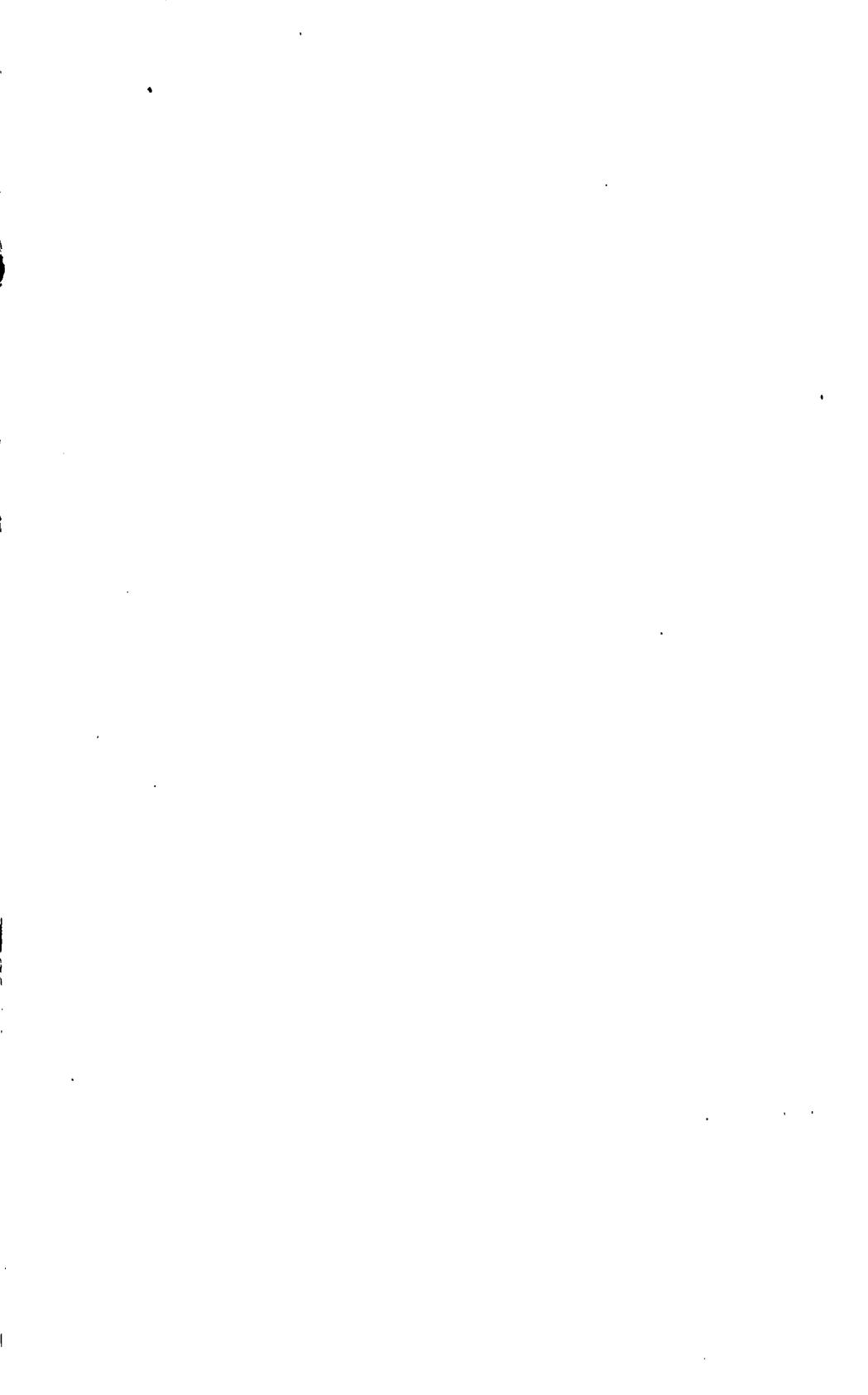
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

43. 1335.





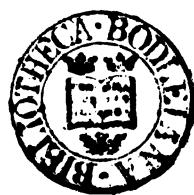
HIERONYMIAN HEBREW ;
OR, A GRAMMAR OF THE
SACRED LANGUAGE ON THE
SYSTEM DISCLOSED BY THE
WRITINGS OF SAINT JEROME.

BY WILLIAM BEESTON ;

OF THE HONOURABLE SOCIETY OF LINCOLN'S-INN, AND
SOMETIME OF QUEENS-COLLEGE, CAMBRIDGE.

JOHN HEARNE, 81, STRAND, LONDON ;
AND RUE DU MONTAUBON Á PARIS.

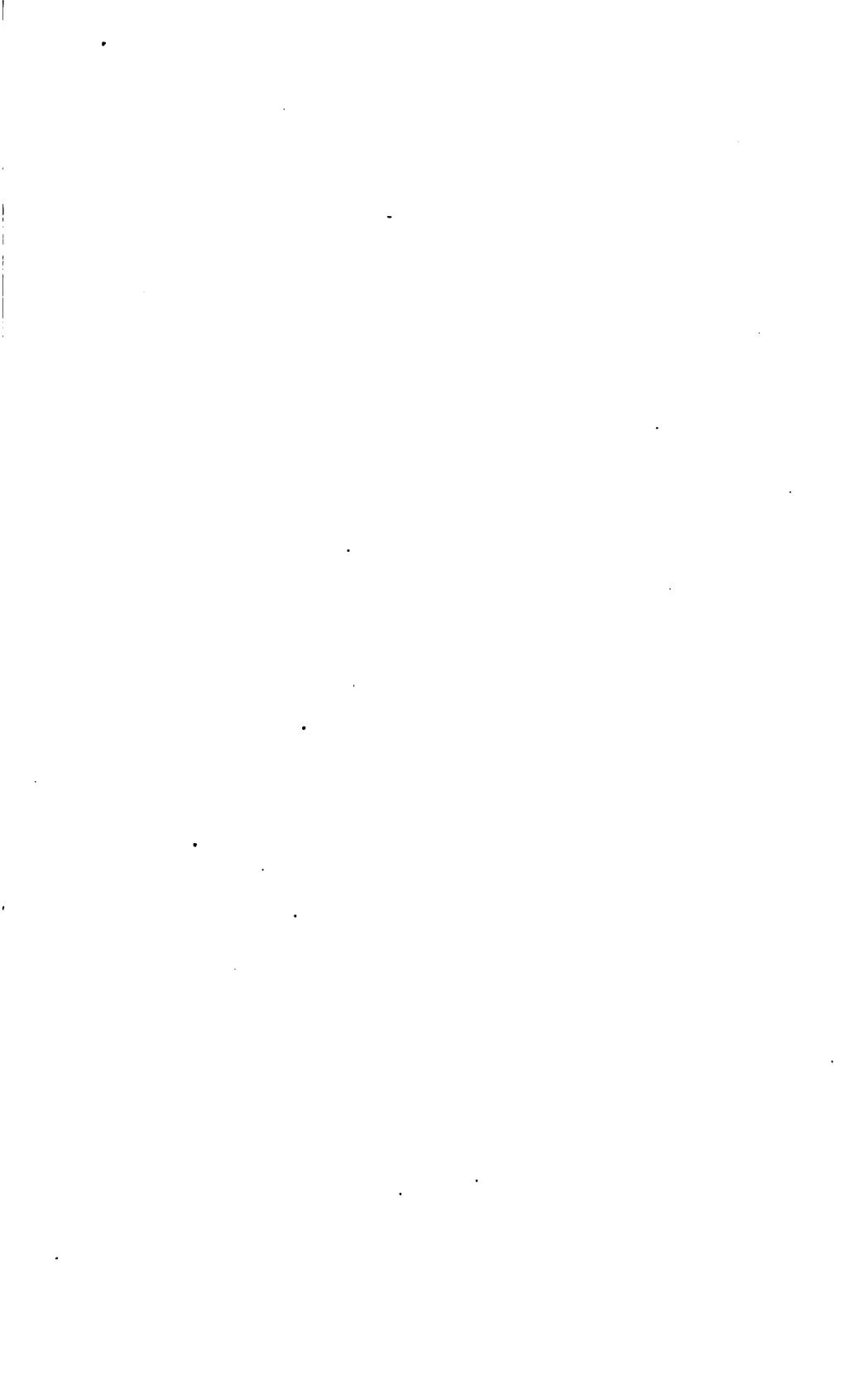
1843.



ADDENDA, AND CORRIGENDA.

Page 5, line 25, for *more than thirty*, read *near thirty*.

- 6, — 14, for *Ba-cha-ly*, read *Ba-kha-ly*.
- 7, — 9, for *ଖବ୍ବକୁକ* (*Khabh-bak-kuk*), read *ଖବ୍ବକୁକ* (*Kha-bhak-kuk*).
- 10, — 23, for *ଯା*, read *ଯା* (*Yahh*).
- 14, — 25, for *changing* ' (y) into *ନ*, read *changing* ' (iy) into *ନ* (*ith*) ; and add, or *ଏ* (*eh*) into *ନ* (*ah*).
- 15, — 4 and 5, for *Mo-ab-hiy* and *Mo-ab-hiy-yah*, read *Mo-a-bhiy*, and *Mo-a-bhiy-yah*.
- 15, — 7, after *woman* add, *ଯାଫେହ* (*Ya-pheh*) ' *Fait* ;' *Feminine*, *ଯାଫାହ* (*Ya-phah*).
- 15, — 25 and 26, for *changing* ' (y) into *ବ*, read *changing* ' (iy) into *ବ* (*im*).



OF THE HEBREW LETTERS

AND THE

MANNER OF READING.

THE letters of the Hebrew alphabet are twenty-two in number; sixteen of which are pure consonants, and the remaining six, in the words of Josephus and Saint Jerome, are 'γραμματα φωνειτα,' 'literæ vocales,' 'vocal letters.' In the language of musicians, they are consonants which 'have voices.'

Number and Order.	Names.	Forms.	Final Forms.	Powers.	Numerical Values.
1	Aleph	א		Vocal	1.
2	Beth	ב		Bh	2.
3	Gimel	ג		Gh	3.
4	Daleth	ד		Dh	4.
5	Hhe	ה		Vocal	5.
6	Waw	ו		Vocal	6.
7	Zayin	ז		Z	7.
8	Kheth	ח		Vocal	8.
9	Teth	ט		T	9.
10	Yod	י		Vocal	10.
11	Caph	כ	כ	Ch ; as in Archangel.	20 ; final, 500.
12	Lamed	ל		L	30.
13	Mem	מ		M	40 ; final, 600.
14	Nun	נ		N	50 ; final, 700.
15	Samech	ס		S	60.
16	Ain	ע		Vocal	70.
17	Pe	פ		Ph	80 ; final, 800.
18	Tsadde	צ		Ts	90 ; final, 900.
19	Koph	ק		K	100.
20	Resh	ר		R	200.
21	Shin	ש		Sh	300.
22	Tau	ת		Th	400.

The Hebrews, for the most part, omitted the vocal characters in writing; though they always wrote them when the subtraction of them from the word would have reduced the number of its letters to less than three. Thus, in **תָּבָרְךָ**, *he blessed*, there is no vowel; in **בָּרָא**, *he created*, the last letter, *Aleph*, is a vocal character.

An immense amount of vocal character was, therefore, not expressed in writing; and the text of the Old Testament, as it issued from the pens of Moses and the Prophets, formed a species of *short-hand*.

This method of writing, however, would occasion no difficulty to persons speaking the language, and constantly reading and studying the sacred books. To satisfy himself of this, the student need only write out the English translation of the first chapter of Genesis, leaving no vowels but where the absence of them would reduce the letters of the word below three; and he will find that the text is as intelligible without the vowel characters as with them, and that he can *point it*, can supply the omitted vowels, as fast as he can read.

But to teach the language to others, and to preserve the true pronunciation and meaning of its words after it should cease to be spoken, it became necessary '*to point*' the text; which punctuation is said by the Jews to have taken place soon after the

Babylonish captivity, and to have been performed by Ezra.

The system by which this punctuation is regulated commences by ascertaining the vocal powers of the six letters mentioned ; finding *what notes they have in their voices.*

Their vocal capabilities, as expressed by the Greek of the Septuagint translators, are as follow.

1. Aleph (א) sounds the *long* and *short* ‘*Alpha*’ of the Greeks ; or the English A, as heard in the words ‘*BAR*’ and ‘*BAT*.’*
2. Hhe (ה) has the Greek ‘*Eta*,’ and ‘*Epsilon* ;’ or our ‘*E*,’ as sounded in ‘*HERE*’ and ‘*HER*.’
3. Waw (ו) sounds the *Greek diphthong* ‘*OR*,’ and the ‘*Omega*,’ and *short* ‘*Upsilon*,’ of the Greeks ; or our ‘*ow*’ in the word ‘*cow*,’ ‘*o*,’ as in ‘*SHORE*,’ and ‘*u*,’ as in ‘*BUT*.’
4. Yod (י) has the *long and short* ‘*Iota*’ of the Greek ; or our ‘*y*,’ as sounded in ‘*FULLY*’† and ‘*TWENTY*.’
5. Ain (ע) has a note equal to the *short* ‘*Alpha*’ of the Greeks *doubled* ; or somewhat longer than the second ‘*A*’ in the English word ‘*AMAZE*.’

* The English expresses no less than four distinct sounds by the same character : as, ‘*BALL*,’ ‘*BAR*,’ ‘*BARE*,’ ‘*BAT*.’

† That is, *FULLEY*.

6. Kheth (ח), or 'K-Hhe,' (which is a double letter, containing 'Koph' and 'Hhe'), has all *the sounds of the 'Hhe.'*

Such was the amount of the 'natural voices' of each of the six vocal characters: each of them had, also, certain 'false notes,' and would frequently sound in falsetto notes natural only to the others. So is it in our own language. If we extract the vowel sounds from the *A* and the *E* in the words **WARE** and **WERE**, each word must be pointed with an *A*, to show the true pronunciation of its first vowel.

The vocal capabilities of the six 'literæ vocales' ascertained, the fundamental rule of the punctuation is enforced: by virtue of which, all the letters of the alphabet are (for the purposes of the punctuists), made *mere consonants*; the powers of the vocal characters are taken from them; and they *lose every note of their voices.*

The vocal characters, as consonants, have the powers following:—'Aleph' has the force of the Greek aspirate breathing; 'Hhe' is 'H,' or the same aspirate doubled, as in 'HARD'; 'Waw' is a 'w,' sounded as the French 'oui'; 'Yod' is our 'y,' as in 'YONDER,' or the Greek 'Iota' before a vowel; 'Ain' is an unaspirated *H*, as in our word 'HUMAN,' or the Greek Epsilon in Ευθύς; and 'Kheth' has the power of 'KH.'

The marks called the *vowel-points* are then impressed with the powers of the notes taken from the vocal characters ; the points themselves being eight in number.

1. Kametz (ئ)* gets the long *A*.
2. Tsere (ئ) has the long *E*.
3. Shurek (ئ) takes the *ow*.
4. Hholem (ئ) gets the long *O*.
5. Khirik (ئ) has the long *Iota*.
6. Pathach (ئ) takes the short *A*.
7. Segol (ئ) has the short ' *Hhe*, ' and the short ' *Yod* ; ' there being no perceptible difference in the sounds of those vowels when joined to consonants.†
8. Kibbutz (ئ) has the short *U*.

The points *Kametz*, *Tsere*, *Shurek*, *Hholem*, and *Khirik*, will become short by position ; that is, when sounded between two consonants. So the English : *MATE*, *MAT* ; *METE*, *MET* ; *NOTE*, *NOT* ; *BITE*, *BIT*. ' *Shurek*, ' when shortened, is expressed by ' *Kibbutz*, ' which also takes the ' *o* ' when originally short : that is to say, the Hebrew preferred to sound an ' *o* ' originally short as we do in *MOTHER*, *BROTHER*.

To the *vowel-points* are added the *accents*, more

* The letters *Aleph*, *Waw*, and *Yod*, are added to shew the position of the point.

† So the English *TWENTY* is *Twènté*.

than thirty in number ; but of which it is here necessary to notice only two, *Shewaw* and *Dawgesh*.

Shewaw (׃) is nothing but the marks, placed vertically, by which we intimate the pronunciation of vowels drawn asunder by diæresis, as in *Aëra*. Put under or over a letter, it directs that such letter must be separated in pronunciation from that which follows it. Thus, יְרֵמִיָּה (Yi-r-m-yah),* Jeremiah; אָמֹס (Am-os), Amos ; בְּרִכִּיָּה (Be-r-ch-yah), Barachiah ; חָנָנִיָּה (Kha-nan-y-ah), Ananiah.

When a *vowel-point* and a *Shewaw* are added to a letter, they exert their influence on the pronunciation separately. Thus, הַמִּבְלֵי (Ha-mibh-b-liy) : † בְּחָלֵי (E-lo-him, or 'E-lo-hym) ; בְּחָלֵי (Ba-chaliy). *Shewaw*, when applied to the letter *Kheth*, will frequently divide it : thus, וְלִחְשֵׁךְ (W-lak-ho-shech) ; and the same division happens, at times, to the aspirated consonants.

Dawgesh is a point (ׁ) inserted in all letters except נ, נ, ע, and ר; but in נ only when that letter is final. It is either *single* or *double*: *single*, when placed in a letter which commences the syllable ; *double*, when put in one by which the syllable is ended. *Single-Dawgesh* takes from the consonants ב, ג, ד, כ, ט, שׁ, and נ, their aspirated sounds. It removes the point of שׁ from the right to the left horn, thus שׁ, when the letter is called

* Or *Yy-r-m-yah*.

† Or *Ha-mibh-b-lyy*.

‘*Sin*,’ and has the force of our ‘s;’ but it is placed in the centre of the other aspirated consonants, as בּ. *Double-Dawgesh* causes the letter in which it is put to be *doubled in pronunciation*; and, as the second letter will (or might) commence a new syllable, the *Dawgesh*, which is supposed to be inserted in both, will in such second letter be single.* Thus, דְנִיאֵל (*Da-niy-yel*, not *Dha-niy-yel*), Daniel; קְהֻבָּקּוּק (*Khabh-bak-kuk*), Habakkuk; הְמַבְּלִי (*Ham-mibh-b-liy*); אֵלּוֹהֶה (*Eloahh*).

With the eight *vowel points*, and the accents *Shewaw* and *Dawgesh*, the punctuists proceed to *point* all the words of the Hebrew Bible: carefully dividing each into its component syllables; and affixing to every vocal character, written or unwritten, the exact note, natural or false, it was accustomed to sound in the syllable pointed.

Every sounded letter must have a *vowel point* or a *Shewaw* attached to it; but the *Shewaw* is implied in all final letters, except ‘Caph,’ in which letter it is expressed כּ.†

When the points *Hholem* and *Shurek* are found in conjunction with *Waw* (וּ), (וּ), the *Waw* is only used as a prop to sustain the *vowel-point*, and has no sound. *Waw* is sounded only when sub-

* Except, as it seems, when put in וּ.

† This is done out of excess of caution; because the (חּ) is frequently placed in Caph, thus; כּ (cha).

scribed with a vowel-point, or a *Shewaw*: thus, **לְ (wA)**; **לָ (w)**.

When the consonant which precedes **וּ** has neither a *vowel-point* nor a *Shewaw*, *Hholem* is *implied* in the point on its right horn; and when **וּ** is without a *vowel-point* or a *Shewaw*, an *implied Hholem* is in the point on its left horn. Thus, **מֹשֶׁה (Mo-sheh)**, Moses; **מָשִׁיחַ (So-neh)**.

Hebrew is written and read from right to left.

The letter is to be sounded *before* its *vowel-point*, except where *Pathach* is placed under **נ**, **מ**, or **ו**; when the ‘*Pathach*’ *precedes* its letter in pronunciation. Thus, **מָשִׁיחַ (Ma-shi-akh)**, Messiah; not *Ma-shi-kha*.

Here follow the first five verses of the Book ‘*Genesis*,’ expressed in English characters.

B-re-shíth bha-rá ‘E-lo-him* éth hash-sha-má-yim w-eth’ ha-á-rets: w-ha-á-rets ha-y-tháh thó-hóu wab-hó-hou w-khó-shech al-ph-néy th-hóm w-róu-akh ‘E-lóh-im m-ra-khé-pheth al-ph-néy ham-má-yim: way-yó-mer ‘E-lo-hím y-hiy-ór wá-y-hi-ór: way-yár ‘E-lo-hím eth-ha-ór † ciy-tóbh way-yab-dél ‘E-lóh-im bénha-ór ou-bén hak-hó-shech: way-

* I do not mark the consonant *Aleph*, or the aspirate breathing, save at the commencement of a word. It has a sensible effect in the division of the syllables, even where its sound may not be perceptible by the ear.

† Hard, as ‘K.’

yik-rá 'E-lo-hím la-ór y'-om w-lak-hó-shech ká-ra lá-y'-lah wa-y'-hiy-é-rebh wa-y'-hi-bhó-ker yóm ek-hád.

This is not exactly the pronunciation of the modern Jews: they are not agreed amongst themselves as to the powers of certain of the vowel-points; and their pronunciation varies in different countries.

This system of punctuation is called 'Massoretic,' that is, 'traditional,' from the Hebrew **תְּבִרְכָּה**, 'tradidit:' meaning that the pronunciation of Moses and the Prophets, preserved by continual oral recitation to the days of the punctuists, was then committed to writing by the authors of the 'Massora.' It is recognised by St. Jerome in two passages of his writings. The first occurs in the commencement of his Treatise, '*De nominibus Hebraicis*:' "Non statim ubicunque ex 'א,' litera quæ apud Hebræos dicitur 'Aleph,' " &c. The other will be found in one of his *Epistles to Evagrius*.* "Nec refert utrum 'Salem,' an 'Salim,' nominetur," &c.

The system evinces the presence of profound sagacity and exquisite ingenuity: for by it the sounds as well as the sense of words have been fixed, and are exhibited to the eye; and the pronunciation of the text has been perpetuated without disturbing the orthography of the language. It forms, in

* Epist. cxxvi.

short, the true supplement to Alphabetic Writing ; and by it that noble art is perfected.

The Divine origin and authority of the points as expositors of the pronunciation and meaning of the sacred text may be established by investigating the punctuation of the Hebrew proper names, a great proportion of which will be found both significant and prophetic.

The twenty-two letters of the alphabet are divided into *radicals*, or those used in forming *the roots* ; and *serviles*, or those by which the *inflections* of words are expressed.

Of each of these there are eleven.

The eleven serviles are נ, ב, ה, ג, י, כ, ל, מ, נ, ו, and ת: the other eleven letters of the alphabet are *radicals*.

The *servile* letters are frequently *radical*; but the *radicals* are never *servile*.

According to the method of numeration indicated by the Hebrew letters, the number *fifteen* should be expressed by *Yod* and *Hhe*, תי: but as these letters, in conjunction, form one of the Divine names, תי, the Jews substitute for them, on this occasion, *Teth* and *Waw*, טו.

The Hebrew text is divided into clauses or periods by the mark called *Soph-pasuk*, (:).

The *Kthibh* (ק.ת.יב) is a mark (°) placed over a letter : thus, נ.ו.ע.נ. It means *written*; and refers

to a various reading to be found in the margin or at the foot of the page ; on the right whereof are the letters קרי, that is, קרי 'read.' The *Keri*, or word in the margin, is to be substituted for the *Kthibh* or that found in the text ; the *Kthibh* being, however, pointed with the vowels belonging to the *Keri*, which last is without points. These marginal readings, in number about one thousand, are preferred by the Jews, and are in general preferable, to the readings of the text.

There is a mark called *Makhaph*, which has been supposed to answer to our hyphen : thus, בְּחָמָלְבָבִי (*B-tham-l-bha-bhiy*). It seems, however, since it is frequently doubled, to be one of the *musical accents*, directing the prolongation of the syllable in singing.

OF THE DIVISION OF THE HEBREW WORDS.

THE structure of the Hebrew is extremely simple, and yet profoundly philosophical. Its words are formed from certain *roots*, consisting, for the most part, of *three letters* ; and the root being given, the form in which any word will appear may be determined almost to a certainty.

The root is the third person singular masculine preter of the verb.

Thus, בָּרַךְ (ba-rach), ‘he blessed;’ בָּרַךְ (b-roch), ‘bless thou;’ בָּרַךְ (ba-roch), ‘to bless;’ בָּרַךְ (bo-rech), ‘that-is-blessing;’ בָּרוּךְ (ba-rouch), ‘that-is-blessed;’ בָּרְכָה (b-ra-chah), ‘a blessing;’ and so on.

To find the *root*, reject all *affixes* and *letters acquired in forming*: if *three letters* remain, that will generally be the root. But if the word have י or ו inserted before any letter (except ה), י or ו must be rejected, and the root will commonly be found under the remaining two. If it cannot be found as a *two-lettered root*, add י or ו at the beginning (or to the deflexions of נָקַל, *to take*, ל); or ה, and more rarely נ, at the end. If only one letter remain, add י or ו to the beginning, and ה to the end. If, after rejecting all formatives, the word shall contain *more than three letters*, it is either *reduplicate* or *pluriliteral*. *Reduplicate words* will be found under the roots of the simple ones. *Pluriliterals* are generally, in the old Lexicons, placed by themselves at the end of their respective letters.

The alphabetic arrangement has been adopted in some modern Lexicons, a practice which goes far to destroy the scientific character of the language. The student will do well never to consult such Lexicons till after he has, if possible, ascertained the root on the principle of the old lexicographers.

He should also be forewarned that the interpretations of the lexicographers are, more or less, affected by their peculiar religious and philosophical opinions. The translation of the Seventy, or the version of St. Jerome, used with a good Concordance, will be found the best assistant in the study of the sacred text. The Lexicon of Parkhurst is, on the whole, eminently orthodox and Biblical ; but *the points* should be added to the words, and the text should be purged of its references to the Hutchinsonian philosophy, and its abuse of the punctuists.

Hebrew words may be divided into *Nouns*, *Verbs*, and *Particles*.

OF THE NOUNS AND PRONOUNS.

HEBREW nouns have two genders, *masculine and feminine*; and three numbers, *singular, dual, and plural*.

The nouns are commonly formed from *the root*.

1. By changing a vowel, or vowels ; 2. Dropping a radical letter ; 3. Adding one or more of the seven *heemantiv letters* (הַאֲמַנְתִּיו). As בָּרָךְ (da-bhár), 'he spake,' בָּרָךְ (da-bhár), 'a word,' לָךְ (ma-lách), 'he reigned,' מָלָךְ (mé-lech), 'a

king ;' בָּרָךְ (ba-rách), 'he blessed,' בָּרָכָה (ba-rácháh), 'she blessed ;' בָּרָכָה (b-ra-cháh), 'a blessing ;' חֵן (Khen), 'grace,' from חָנָן (kha-nán), 'he was gracious ;' מִכְסָה (Mich-séh), 'a covering,' from כָּסָה (ca-sáh), 'he covered ;' מְתַנָּה (math-ia-náh), 'an offering,' from נָתָן (na-thán), 'he gave.'

As to the gender, the general rule is, that all nouns ending in ה or ת, except nouns in ה (Eh) are feminine ; and all others (including those in ת) masculine.

But *the proper names and offices of men*, and words signifying *people, rivers, mountains, and months*, will be masculine, whatever may be the termination ; and the *names and offices of women, regions, cities, and the parts and double members of the body*, will be feminine.

Many nouns are *common to both genders* : as the names of *animals, flocks, and birds ; segolates*,* not restricted to the names or offices of men ; others designating *parts of the human body ; participial nouns* of the form תְּקָפָה ; the decimal numerals, from twenty to one hundred inclusive ; and several others of different forms.

The feminine noun is formed by adding ה (ah), or ת (eth), to the masculine ; or changing י (y) into ת, or י into יה (y-yah). As, טוב (tóbh), 'good ;'

* A *segolate*, is a noun which, in addition to its primitive vowel, introduces a (v), for the sake of euphony.

feminine טֹבָה (*tob-háh*) ; מלֶךְ (*mé-lech*), ‘a king,’ מלָכָה (*mal-cáh*), ‘a queen ;’ פָּקֵד (*po-kédh*), ‘that-is-visiting,’ פָּקְדָה (*po-k-dháh*), (*po-kéd-heth*), feminine ; מֹאָבִי (*Mo-ab-hiy*), ‘a Moabite,’ מֹאָבִי (*Mo-ab-hiy-yáh*), ‘a Moabitess ;’ מצִרי (*Mits-riy*), ‘an Egyptian man,’ מצִרית (*Mits-rith*), ‘an Egyptian woman.’

Or by dropping a letter : as, בֵּן (*ben*), ‘a son ;’ בֵּת (*bath*), for בָּתָה (*bé-neth*) ‘a daughter ;’ אֶחָד (*ek-hád*), ‘one,’ אֶחָת (*ak-hath*) feminine. Or by changing הַ into וַ ; as, גָּלוֹת or גָּלָת (*ga-luth*) ; ‘captivity,’ from גָּלַה ‘to go into exile.’

The dual, whether masculine or feminine, is formed by adding יִם (*á-yim*) to the singular : as, יָדַה (*yadh*), ‘the hand,’ יְדִים (*ya-dhá-yim*) ‘both hands ;’ יוֹם (*yom*), ‘a day,’ יוֹמִים (*yo-má-yim*), ‘two days ;’ מלֶךְ (*mé-lech*), ‘a king,’ מלָכִים (*mal-chá-yim*), ‘two kings.’ The final הַ will be changed into : as, שָׁנָה (*sha-nah*), ‘a year,’ שָׁנָתִים (*sh-na-thá-yim*), ‘two years.’ And a ‘letter may be dropped : as, שָׁנִית (*she-níth*) ‘second’ (fem.), שָׁתִים (*sh-tá-yim*), ‘two.’ The changes of the vowel-points will be understood when the *regimen* of nouns is considered.

The masculine plural is formed by adding יִם or יִם (*im*) or יִם (*yim*) to the singular, or changing יִ (*y*) into וּ : as, טֹב (*tobh*), טֹבִים (*tob-him*), ‘good ;’ מלֶךְ (*mé-lech*), מלָכִים (*m-la-chím*) ; גּוֹי (*goy*), גּוֹיִם (*go-yím*), ‘nations ;’ לֵוִי (*Le-viy*), ‘Levi,’

לְוִיִּים (*Le-viy-yim*), ‘Levites;’ יְהוּדִי (*Y-hou-diy*) ‘a Jew;’ יְהוּדִים (*Y-hou-dhím*), ‘Jews.’ Sometimes this plural will take יֵן (*in*): as, מֶלֶכִים (*m-la-chím*), ‘kings.’ The last form, though Hebrew, is of rare occurrence.

The feminine plural is formed by adding וֹת (*oth*), to the singular; or changing הָ (*ah*), or חָ (*eth*), into וֹת (*oth*); or חָ, or יָת, into יְוֹת (*y-yoth*). As אָרֶץ (*é-rets*), ‘a land;’ אָרְצֹות (*a-rat-sóth*), ‘lands;’ תֹּורָה (*to-ráh*), ‘a law;’ תֹּורָות (*to-róth*), ‘laws;’ אָגָרָת (*igh-gé-reth*), ‘a letter;’ אָגָרָת (*igh-g-róth*), ‘letters;’ עַבְרִית (*ibh-rith*), ‘an Hebrew woman;’ עַבְרִיות (*ibh-riy-yóth*), ‘Hebrew women;’ מֶלֶכִית (*mal-chuth*), ‘a kingdom;’ מֶלֶכִיות (*mal-chuy-yóth*), ‘kingdoms.’

When two nouns are related to each other so as in English to require the preposition ‘*of*’ between them; the former is said to be in a *state of construction*, and to be *in the regimen of*, or *governed by*, the latter; and the force of the preposition will be expressed by a change in the vowel-points of the first word.

The masculine shortens its vowels; and the masculine plural changes יִם (*im*), into יֵי (*ey*). Thus דָּבָר אֱלֹהִים (*da-bhár*), ‘a word;’ דָּבָר אֱלֹהִים (*d-bhár Elohim*), ‘the word of God;’ דְּבָרִים (*d-bha-rím*), ‘words;’ דְּבָרִי אֱלֹהִים (*dibh-réy E-lo-him*), ‘the words of God.’

The feminine shortens its vowels; and the feminine singular changes **הָ** (*āh*) into **תָּ** (*ăth*). Thus **תֹּרַת אֱלֹהִים** (*to-ráh*), ‘a law,’ **תֹּרַת הָ** (*to-ráth E-lo-hím*), ‘the law of God;’ **בָּרְכָה** (*b-ra-cháh*), ‘a blessing,’ **בָּרְכּוֹת אָבִיךָ** (*bir-chóth a-bhi-ká*), ‘the blessings of thy father.’

The dual of both genders is contracted by changing **יִם** (*á-yim*), into **יִ** (*éy*), **רָגְלִים** (*ragh-lá-yim*), ‘feet,’ **רָגְלֵי אֲנָשִׁים** (*ragh-léy a-na-shím*), ‘the feet of men.’

THE PRIMITIVE PRONOUNS.

These are distinguished into three persons,

First Person.

Singular, **אָנָּי** (*A-náy*), **אָנְכִי** (*A-no-chíy*), I.

Plural, **אָנוּ** (*A-nou*), * **אָנְחָנוּ** (*A-nak'h-nou*), **נָחָנוּ** (*Nak'h-nóu*), WE, both masculine and feminine.

Second Person.

Singular, **אָתָּה** (*Ath-táh*), masculine, **אָתָּת** (*Ath't*), feminine, Thou. Plural, **אָתָּם** (*Ath-tém*), masculine; **אָתָּתֶן** (*Ath-tén*), **אָתָּתָנָה** (*Ath-t-náh*), feminine; YE.

Third Person.

Singular, **הָוֹא** (*Hou*), HE, **הִיא** (*Hi*), SHE.

* The pronunciation of ‘Shurek’ by the Jews is ‘oo;’ and this may have been the sound of the Greek ‘OY.’

Plural, הַמֶּה (Hem-máh), הֵם (Hem), masculine ;
הַנֶּה (Hen-náh), הֵן (Hen), feminine, THEY.

אֲנוֹ is sometimes used by Moses for both genders ;
when it is feminine, it will be found pointed, אֲנָה (Aná). This punctuation *implies* the Keri, אֲנִי.

Possessive Pronouns.

The *possessive* pronouns are formed by means of certain *inseparable affixes* ; derived, for the most part, from the *primitive*, or *separable pronouns*.

PRONOMINAL AFFIXES.

To a Noun Singular.

יִ. . .	my	C. S.	1 Pers.
נוּ. . .	our	C. P.	
כְּ. . .	thy	M. S.	2 Pers.
כְּ. . .	thy	F. S.	
כְּ. . .	your	M. P.	3 Pers.
כְּ. . .	your	F. P.	
וְ. הָ. . .	his	M. S.	
וְ. . .	her	F. S.	
וְ. מֵ. הֵ. . .	their	M. P.	
וְ. . .	their	F. P.	

To a Noun Plural.

יִ. . .	my	יִכְּ. . .	your
נוּ. . .	our	וְ. הָ. . .	his
כְּ. . .	thy	וְ. . .	her
כְּ. . .	thy	וְ. מֵ. . .	their
כְּ. . .	your	וְ. . .	their

Example of the noun masculine **כֶּבֶר**, *a word*, with the pronominal affixes.

3 FEM.	3 MASC.	2 FEM.	2 MASC.	1 COM.
כֶּבֶרָה her word.	כֶּבֶרּוֹ his word.	כֶּבֶרֶךְ thy word.	כֶּבֶרֶךְ thy word.	כֶּבֶרִי my word.
כֶּבֶרּוֹן their word.	כֶּבֶרְםָן their word.	כֶּבֶרְכוֹן your word.	כֶּבֶרְכוֹם your word.	כֶּבֶרְנוֹן our word.
כֶּבֶרְיךָ her words.	כֶּבֶרְיוֹן his words.	כֶּבֶרְיוֹךְ thy words.	כֶּבֶרְיוֹךְ thy words.	כֶּבֶרְיוֹן my words.
כֶּבֶרְיוֹנָן their words.	כֶּבֶרְיוֹנִים their words.	כֶּבֶרְיוֹנוֹן your words.	כֶּבֶרְיוֹנוֹם your words.	כֶּבֶרְיוֹנוֹן our words.

Example of the noun feminine **תֹּורָה**, *a law*, with the pronominal affixes.

3 FEM.	3 MASC.	2 FEM.	2 MASC.	1 COM.
תֹּורָתָה her law.	תֹּורָתּוֹ his law.	תֹּורָתֶךָ thy law.	תֹּורָתֶךָ thy law.	תֹּורָתִי my law.
תֹּורָתָן their law.	תֹּורָתָםָן their law.	תֹּורָתָכָנוֹ your law.	תֹּורָתָכָםָן your law.	תֹּורָתָנוֹן our law.
תֹּורָתִיךָ her laws.	תֹּורָתִיוֹן his laws.	תֹּורָתִיךְ thy laws.	תֹּורָתִיךְ thy laws.	תֹּורָתִי my laws.
תֹּורָתִינוֹן their laws.	תֹּורָתִיכָםָן their laws.	תֹּורָתִיכָנוֹ your laws.	תֹּורָתִיכָםָן your laws.	תֹּורָתִינוֹן our laws.

Both the nouns and pronouns are declined by means of *prefixes*; the Hebrew having no cases, properly such, made by change of termination, as in the Greek and Latin.

Declination of the noun masculine **סִפְר**, *a book.*

סִפְר	a book.
שֶׁל-סִפְר	of a book.
לִסְפָּר	to a book.
אֶת-סִפְר	a book.
הַסְּפָר	O book.
מִסְפָּר	from a book.
בִּסְפָּר	in a book.

RELATIVE PRONOUNS.

The relative pronoun is **אֲשֶׁר**, *that, which, who*: it is of all numbers and genders.

DEMONSTRATIVE PRONOUNS.

Singular. Masculine, **וְהַ**; feminine, **וְהָ**; common, **וְהַזֶּ**; *this, that.*

Plural, **אֲלֹה**, **אֲלֹהָ**, *these.*

It answers to the Greek *ό*, *η*, *τὸ*, *α*, *the, this*; and also *ός*, *η*, *δ*; *who, which, that*: as **הַעֲלָמָה**, *the, or a, virgin*; **הַיּוֹם**, *this day*; **הַיּוֹלֵד**, *the child that shall be born.*

It is regularly pointed with *Pathach*; and is then followed by *Double-Dawgesh*: as, **הַגָּדוֹל** (*hagh-ga-dhol*), ‘the great’: but before letters incapable of receiving the Dawgesh it will take *Kametz*, as **הַאֲדָם**, *the man*, or *Segol*, as **הַעֲרִים**, *the cities.*

INTERROGATIVE PRONOUNS.

מי (*miy*); *who, what person?*

מה (*mah*), or **מַה**, *which, or what things?*

NUMERALS.

Ordinals.

Fem.	Mas.
רִאשׁוֹנָה	רִאשׁוֹן
שְׁנִית	שְׁנִי
שְׁלִישִׁית	שְׁלִישִׁי
רְבִיעִית	רְבִיעִי
חְמִישִׁית	חְמִישִׁי
שְׁשִׁית	שְׁשִׁי
שְׁבִיעִית	שְׁבִיעִי
שְׁמִינִית	שְׁמִינִי
תְּנִשִּׁית	תְּנִשִּׁי
עֲשִׂירִית	עֲשִׂירִי

First.

Second.

Third.

Fourth.

Fifth.

Sixth.

Seventh.

Eighth.

Ninth.

Tenth.

Cardinals.

Fem.	Mas.	
אַחַת	אַחַד	One.
שְׁנִים	שְׁנִים	Two.
שְׁלִשִּׁים	שְׁלִשִּׁה	Three.
אַרְבָּעָה	אַרְבָּע	Four.
חַמְשִׁה	חַמְשִׁה	Five.
שְׁשִׁים	שְׁשִׁה	Six.
שְׁבָעָה	שְׁבָע	Seven.
שְׁמִינִים	שְׁמִינִה	Eight.
תְּנִשָּׁה	תְּנִשָּׁה	Nine.
עֲשָׂרָה	עֲשָׂרָה	Ten.
עֲשָׂרָה	עֲשָׂרָה	

שְׁמִינִים וָשְׁמִינָה	Eighty-eight.
תְּנִשָּׁים וָתְנִשָּׁה	Ninety-nine.
מֵאָה	One hundred.
מֵאֲתִים	Two hundred.
שְׁלִשִּׁים מֵאֹת	Three hundred.
אֶלָף	One thousand.
אֶלְפִים	Two thousand.
שְׁלִשָּׁת אֶלְפִים	Three thousand.
וּרְבּוֹ רְבּוֹא	Ten thousand.
וּרְבּוֹה	Twenty thousand.
רְבּוֹתִים	Thirty thousand.
שְׁלִשִּׁים אֶלָף	

אַחַד עָשָׂר	
אַחַת עָשָׂרָה	Eleven.
עָשָׂרָה	
עָשָׂרָה עָשָׂרָה	
עָשָׂרָה עָשָׂרָה	Twelve.
עָשָׂרִים וָשְׁתִים	
שְׁלִשִּׁים וָשְׁלִשָּׁה	Thirteen.
עָשָׂרִים וָשְׁתִים	
שְׁלִשִּׁים וָשְׁלִשָּׁה	Twenty-two.
עָשָׂרִים וָשְׁתִים	
שְׁלִשִּׁים וָשְׁלִשָּׁה	Thirty-three.
אַרְבָּעִים וְאַרְבָּעָה	
חַמְשִׁים וְחַמְשָׁה	Forty-four.
שְׁשִׁים וְשְׁשָׁה	
שְׁשִׁים וְשְׁשָׁה	Fifty-five.
שְׁשִׁים וְשְׁשָׁה	Sixty-six.
שְׁבָעִים וְשְׁבָעָה	

OF THE HEBREW VERBS.

THE verbs have but ONE CONJUGATION, comprising seven voices ; namely, KAL, or PAAL ; PIEL ; NIPHAL ; PUAL ; HIPHIL ; HOPHAL, or HAPHAL ; and HITH-PAEL.

The names of these voices (improperly called by the grammarians conjugations,) are derived from קָלַ (paal), the old paradigm of the verb ; the first voice being more generally denominated קָלַ, that is, *light* ; not burdened with any prefix.

KAL, or PAAL (קָלַ or קָלַ), is active ; signifying simply to do : as, לִמְדָה, *he learned*.

PIEL (קָלַ), is an intensive form of *Kal* ; signifying to *do diligently*. It is formed by changing the *Kametz* of *Kal* into *Khirik*, the *Pathach* into *Tsere*, and doubling the second radical ; as, לִמְדָה (limmedh), *he learned diligently*.

NIPHAL (נִקְלָעַ), is the passive of *Kal*, signifying to be done. It is formed by prefixing נִ, and changing the *Kametz* of *Kal* into *Shewaw* : as, נִלְמָד (nilmadh), *he was taught*.

PUAL (קָלַ), is an intensive form of *Niphal* ; signifying to be *diligently done*. It is formed by changing the *Kametz* of *Kal* into *Kibbutz*, and doubling the second radical : as, לִמְדָה (lummadh), *he was diligently taught*.

HIPHIL (הַפְעֵל), signifies *to cause to do, or to be done*; and is formed by prefixing הַ (hi), to the preter of Kal, changing its *Kametz* into *Shewaw*, its *Pathach* into *Khirik*, and inserting *Yod* between the last two radicals: as, תְּלִמְדַּה (hilmidh), *he caused to teach, or to be taught*.

HOPHAL,* OR HAPHAL (הַפְעָל), is the passive of Hiphil, signifying *to be caused to do, or to be done*. It is formed by prefixing הַ (ha), to the preter of Kal, and changing its *Kametz* into *Shewaw*: as, תְּלִמָּדָה (halmad), *he was caused to teach, or to be taught*.

HITHPAEL (הַחִפְעֵל), signifies *to act upon oneself; really, in pretence, or intensely*. It is formed by prefixing הַתִּ (hith), to the preter of Kal, and changing its *Kametz* into *Pathach*, its *Pathach* into *Tsere*, and doubling the second radical: as, תְּחִלְמַדָּה (hithlammedh), *he taught or pretended to teach himself, he made himself very learned*.

The root of the verb generally consists of three radical letters; the first being pointed with *Kametz*; the second usually with *Pathach*, sometimes with

* It is called 'Hophal,' because the Portuguese Jews pronounce the *Kametz* followed by *Shewaw* as a short O; a pronunciation which is rejected by the German Jews. The notion that one point should express two distinct sounds is unworthy of the Massorites; and the pronunciation is doubtless corrupt.

Tsere, and, on a few occasions, with *Hholem*: as, לִמְדָה (Khaphets), to learn; קַפְתַּח (Katon), to be small.

The verbs have *three moods*, Indicative, Imperative, and Infinitive; and *two tenses*, past and future; the participle active with the pronoun supplying the place of the present tense; and the *future* having the force, also, of the subjunctive and potential moods of the Latin.

CONJUGATION OF THE VERB לִמְדָה (LAMADH),
TO LEARN.

KAL.

INDICATIVE MOOD.

PAST TENSE, *He Learned.*

FEM.	MASC.
(la-m-dháh) לִמְדָה	(la-mádh) לִמְדָה <i>He, she.</i>
(la-mádh-t) לִמְדָת	(la-mádh-ta) לִמְדָת <i>Thou.</i>
	(la-mádh-tiy) לִמְדָתִי <i>I, M. and F.</i>
	(la-m-dhoó) לִמְדָו <i>They, M. and F.</i>
(l-madh-tén) לִמְדָתָן	(l-madh-tém) לִמְדָתָם <i>Ye.</i>
	(la-mádh-noo) לִמְדָנוּ <i>We, M. and F.</i>

FUTURE TENSE, *Shall or will Learn.*

(til-módh) תִּלְמֹד	(yil-módh) יִלְמֹד <i>He, she.</i>
(til-m-dhý) תִּלְמֹדִי	(til-módh) תִּלְמֹד <i>Thou.</i>

FEM.

MASC.

(<i>til-mó-dh-nah</i>)	תְּלִמְדָּנָה	אַלְמָדָךְ	<i>I, M. and F.</i>
(<i>til-mó-dh-nah</i>)	תְּלִמְדָּנָה	יְלִמְדָּוִי	<i>They.</i>
(<i>til-mó-dh-nah</i>)	תְּלִמְדָּנָה	תְּלִמְדָּוִוִי	<i>Ye.</i>
		נְלִמְדָּךְ	<i>We, M. and F.</i>

IMPERATIVE, *Learn.*

(<i>lim-dhíy</i>)	לִמְדֵי	לִמְדָךְ	<i>Thou.</i>
(<i>l-mó-dh-nah</i>)	לִמְדָנָה	לִמְדָוִי	<i>Ye.</i>

INFINITIVE MOOD, *To Learn.*

(<i>l-módh</i>)	לִמְדָךְ	(<i>la-módh</i>)	לִמְדָוִךְ
Construct form.			<i>Absolute form.</i>

BENONI, OR PRESENT PARTICIPLE.

That-is-learning.

<i>Fem.</i> (<i>lo-m-dháh</i>)	לִמְדָה	{	(<i>lo-médh</i>)	לִמְדָךְ	<i>Masc. Sing.</i>
<i>Sing.</i> (<i>lo-médh-heth</i>)	לִמְדָתָה				
<i>Fem. pl.</i> (<i>lo-m-dhóth</i>)	לִמְדָותָה		(<i>lo-m-dhim</i>)	לִמְדָיִם	<i>Masc. Plur.</i>

PAOOL,* OR PAST PARTICIPLE.

That-has-been-learned.—That-has-been-taught.

<i>F. S.</i> (<i>l-moo-dháh</i>)	לִמְוֹדָה	(<i>la-moódh</i>)	לִמְוֹדָךְ	<i>Masc. Sing.</i>
<i>F. P.</i> (<i>l-moo-dhóth</i>)	לִמְוֹדָותָה	(<i>l-moo-dhim</i>)	לִמְוֹדָיִם	<i>Masc. Plur.</i>

PIEL.—*To learn diligently.*

INDICATIVE MOOD.

PAST TENSE, *He Learned.*

(<i>lim-m-dháh</i>)	לִמְדָה	(<i>lim-médh</i>)	לִמְדָךְ	<i>He, she.</i>
		• (אַתָּה.)		E

FEM.

(<i>li-mádh-t</i>)	לִמְדַת	MASC.
		(<i>lim-mádh-ta</i>) Thou.
		(<i>li-mádh-tiy</i>) I, M. and F.
		(<i>lim-m-dhóo</i>) They, M. F.
(<i>lim-mádh-tén</i>)	לִמְדַתָן	(<i>lim-mádh-tém</i>) Ye.
		(<i>lim-mádh-noo</i>) We, M. and F.

FUTURE TENSE, *Will diligently learn.*

(<i>t-lam-médh</i>)	תַּלְמֵד	(<i>y-lam-médh</i>) יַלְמֵד He, she.
(<i>t-lam-m-dhíy</i>)	תַּלְמִידִי	(<i>t-lam-médh</i>) תַּלְמֵד Thou.
		(<i>a-lam-médh</i>) אַלְמֵד I, M. and F.
(<i>t-lam-mé-dh-nah</i>)	תַּלְמִידָנָה	(<i>y-lam-m-dhóo</i>) יַלְמִידָו They.
(<i>t-lam-mé-dh-nah</i>)	תַּלְמִידָנָה	(<i>t-lam-m-dhóo</i>) תַּלְמִידָו Ye.
		(<i>n-lam-médh</i>) גַּלְמֵד I, M. and F.

IMPERATIVE MOOD, *Learn diligently.*

(<i>lam-m-dhíy</i>)	לִמְדֵי	(<i>lam-médh</i>) לִמְדָה Thou.
(<i>lam-mé-dh-nah</i>)	לִמְדָנָה	(<i>lam-m-dhóo</i>) לִמְדָו Ye.

INFINITIVE, *To diligently learn.*

לִמְדָה (*lam-médh*)

PARTICIPLE, *That-is-diligently-learning.*

Sing. {	(<i>m-lam-m-dháh</i>) מַלְמִידָה	{	(<i>m-lam-médh</i>) מַלְמֵד	Sing.
	{	(<i>m-lam-médh-heth</i>) מַלְמִידָהָת		
Pl. (<i>m-lam-m-dhóth</i>)	מַלְמִידּוֹת	(<i>m-lam-m-dhím</i>) מַלְמִידִים		Plural.

NIPHAL.—*To be Learned or Taught.*

INDICATIVE MOOD.

PAST TENSE, *Was Taught.*

(<i>nil-m-dháh</i>)	גַּלְמָדָה	(<i>nil-mádh</i>) גַּלְמֵד He, she.
-----------------------	------------	---------------------------------------

FEM.

גָּלְמַדְתָּה (nil-mádh-t)	גָּלְמַדְתָּה (nil-mádh-ta)	גָּלְמַדְתָּה (nil-mádh-tiy)	גָּלְמַדְתָּה (nil-mádh-tém)	גָּלְמַדְתָּה (nil-mádh-noo)
	Thou.	I, M. and F.	They, M. F.	We, M. and F.
			Ye.	

MASC.

FEM.

(lum-màdh-t)

(lum-màdh-tèn)

MASC.

(lum-màdh-ta)

(lum-màdh-tig)

(lum-m-dhòo)

(lum-màdh-tèm)

(lum-màdh-noo)

Thou.

I.

They.

Ye.

We.

FUTURE TENSE, *Will be diligently Taught.*

(t-lum-màdh)

(t-lum-m-dhòy)

(t-lum-màdh-nah)

(y-lum-màdh)

(t-lum-màdh)

(a-lum-màdh)

(y-lum-m-dhòo)

(t-lum-m-dhòo)

(n-lum-màdh)

He, she.

Thou.

I.

They.

Ye.

We.

IMPERATIVE. *It has none.*INFINITIVE, *To be diligently taught.*

(lum-màdh)

PARTICIPLE, *That is being diligently taught; or, That is going to be diligently taught.*

(m-lum-ma-dhàh) מְלֻמָּדָה }

(m-lum-mèd-heth) מְלֻמָּתָה }

(m-lum-ma-dhòth) מְלֻמָּדוֹת }

מְלֻמָּד Sing.

מְלֻמָּת Pl.

HIPHIL.—*To cause to learn; or, To be taught.*

INDICATIVE MOOD.

PAST TENSE, *He caused to teach, &c.*

(hil-màd-hah) הַלְמִידָה

(hil-màdh-t)

(hil-màdh) הַלְמִיד He, She.

(hil-màdh-ta) הַלְמִידָת Thou.

FEM.

MASC.

(<i>hil-màdh-tiy</i>)	הַלְמַדְתִּי <i>I, M. and F.</i>
(<i>hil-màdh-hu</i>)	הַלְמַדְתוֹ <i>They, M. and F.</i>
(<i>hil-màdh-tèn</i>) הַלְמַדְתָּנוּ	(<i>hil-màdh-tèm</i>) הַלְמַדְתָּם <i>Ye.</i>
	(<i>hil-màdh-noo</i>) הַלְמַדְנוּ <i>We, M. and F.</i>

FUTURE TENSE, *Shall or will cause to learn, &c.*

(<i>tal-màdh</i>)	תַּלְמִיד	(<i>yal-màdh</i>) יַלְמִיד <i>He, She.</i>
(<i>tal-màdh-hiy</i>)	תַּלְמִידִי	(<i>tal-màdh</i>) תַּלְמִיד <i>Thou.</i>
(<i>tal-màdh-nah</i>)	תַּלְמִידָנָה	(<i>al-màdh</i>) אַלְמִיד <i>I, M. and F.</i>
(<i>tal-màdh-nah</i>)	תַּלְמִידָנָה	(<i>yal-màdh-hoo</i>) יַלְמִידָנוּ <i>They.</i>
(<i>tal-màdh-nah</i>)	תַּלְמִידָנָה	(<i>tal-màdh-hu</i>) תַּלְמִידָתוֹ <i>Ye.</i>
		(<i>nal-màdh</i>) נַלְמִיד <i>We, M. and F.</i>

IMPERATIVE, *Cause to learn, &c.*

(<i>hal-màdh-hiy</i>)	הַלְמִידִי	(<i>hal-màdh</i>) הַלְמִיד <i>Thou.</i>
(<i>hal-màdh-nah</i>)	הַלְמִידָנָה	(<i>hal-màdh-hoo</i>) הַלְמִידָנוּ <i>Ye.</i>

INFINITIVE, *To cause to learn, &c.*

(*hal-màdh*) **הַלְמִיד**

PARTICIPLE, *That is causing to learn, &c.*

<i>Sing.</i>	{ (<i>mal-mid-hàh</i>) מַלְמִידָה	{ (<i>mal-màdh</i>) מַלְמִיד <i>Sing.</i>
	{ (<i>mal-mèd-heth</i>) מַלְמִידָת	
<i>Pl.</i>	(<i>mal-mid-hòth</i>) מַלְמִידָות	(<i>mal-mid-him</i>) מַלְמִידִים <i>Plur.</i>

HAPHAL, or HOPHAL.—*To be caused to learn, &c.*

INDICATIVE MOOD.

PAST TENSE, *He was caused to learn, &c.*

(<i>hal-m-dhàh</i>)	הַלְמָדָה	(<i>hal-màdh</i>) הַלְמָדָה * <i>He, She.</i>
-----------------------	------------------	--

* Or, **הַלְמָדָה** (*ha-l-màdh*), &c. It is also pointed with 'Kibbutz;' as, **הַלְמָדָה** (*hul-màdh*).

FEM.	MASC.
הַלְמִידַתְה (hal-màdh-t)	הַלְמִידַתְה (hal-màdh-ta) <i>Thou.</i>
	הַלְמִידַתְיִ (hal-màhd-tiy) <i>I.</i>
	הַלְמִידַוּ (hal-m-dhò) <i>They, M. and F.</i>
הַלְמִידַתְנָ (hal-màdh-tèm)	הַלְמִידַתְפָּם (hal-màdh-tèm) <i>Ye.</i>
	הַלְמִידַנְיִ (hal-màdh-noo) <i>We, M. and F.</i>

FUTURE TENSE, *Shall or will be caused to learn, &c.*

תַּלְמִיד (tal-màdh)	יַלְמִיד (yal-màdh) <i>He, She.</i>
תַּלְמִידִי (tal-m-dhìy)	תַּלְמִיד (tal-màdh) <i>Thou.</i>
	אַלְמִיד (al-màdh) <i>I, M. and F.</i>
תַּלְמִידָה (tal-màdh-nah)	יַלְמִידָוּ (yal-m-dhò) <i>They.</i>
תַּלְמִידָה (tal-màdh-nah)	תַּלְמִידָוּ (tal-m-dhò) <i>Ye.</i>
	נַלְמִיד (nal-màdh) <i>We, M. and F.</i>

IMPERATIVE. *It has none.*

INFINITIVE, *To be caused to learn, &c.*

הַלְמִיד (hal-medh)

PARTICIPLE, *That is being caused to learn, &c.*

Sing. {	מַלְמִידָה (mal-mad-hàh)	מַלְמִידָתְה (mal-màdh)	Sing.
	(mal-mèd-heth)	מַלְמִידָתְה (mal-màdh)	
Pl.	(mal-mad-hòth)	מַלְמִידּוֹת (mal-mad-hòm)	Pl.

HITHPAEL.—*To teach oneself, &c.*

INFINITIVE MOOD.

PAST TENSE, *He taught himself, &c.*

הַתְּלִמְדָה (hith-lam-m-dhàh) (hith-lam-mèdh) הַתְּלִמְדָר (hith-lam-mèdh) *He, She.*

FEM.

(hith-lam-màdh-t) **הַתְּלִמְדָתָךְ** *Thou.*(hith-lam-màdh-tiy) **הַתְּלִמְדָתְךָ** *I, M. & F.*(hith-lam-m-dhò) **הַתְּלִמְדָוּ** *They, M. & F.*(hith-lam-madh-tèm) **הַתְּלִמְדָתָם** *Ye.*(hith-lam-màdh-noo) **הַתְּלִמְדָנוּ** *We, M. & F.*

MASC.

MASC.

MASC.

(yith-lam-mèdh) **יַתְּלִמְדָךְ** *He, She.*FUTURE TENSE, *Will teach himself.*(tith-lam-mèdh) **תַּתְּלִמְדָךְ** *He, She.*(tith-lam-m-dhèy) **תַּתְּלִמְדָךְךָ** *Thou.*(eth-lam-mèdh) **אַתְּלִמְדָךְ** *I, M. and F.*(tith-lam-mè-dh-nah) **תַּתְּלִמְדָךְנָה** *They.*(tith-lam-mè-dh-nah) **תַּתְּלִמְדָךְנָה** *Ye.*(nith-lam-mèdh) **בַּתְּלִמְדָךְ** *We, M. and F.*IMPERATIVE, *Teach thyself, &c.*(hith-lam-m-dhèy) **הַתְּלִמְדָךְךָ** *Thou.*(hith-lam-mè-dh-nah) **הַתְּלִמְדָךְנָה** *Ye.*INFINITIVE, *To teach oneself.***הַתְּלִמְדָךְ**PARTICIPLE, *That is teaching himself.*(mith-lam-m-dhàh) **מַתְּלִמְדָה** *Sing.*(mith-lam-mèd-heth) **מַתְּלִמְדָת**(mith-lam-m-dhòth) **מַתְּלִמְדָות** *Plur.*

Sing.

Plur.

OBSERVATIONS.

The final **ו** of the first person singular preter is sometimes, though rarely, dropt : as, **מִשְׁיַתָּהוּ** for **מִשְׁיַתְהוּ**, ‘*I drew him out*’ (Exod. ii. 10).

In the future and imperative of Kal, **ו** is frequently found between the two last radicals of the word : as, **לִמְדָה** for **לִמְדָה**; **לִמְדָה** for **לִמְדָה**.

The **ו** of the Benoni participle of Kal is frequently omitted : as, **לִמְדָה** for **לִמְדָה**.

In the third person masculine plural future, as **ו** paragogic is often postfixed to the final **ו**; so this **ו** is sometimes dropt, and the **ו** retained : as, **וַיִּרְבְּנָה** for **וַיִּרְבְּנָה**, ‘*they shall strive*’ (Exod. xxi. 18).

The final **ה** of the third person feminine plural future is frequently dropt ; and, more rarely, it is omitted in the second person feminine plural future : as **תִּבְלַעַנָּה** for **תִּבְלַעַנָּה**, ‘*they swallowed up*.’ (Gen. xli. 24).

The **ה** of the second person feminine plural imperative is sometimes dropt : as, **שִׁמְעֵנָה** (*hear ye*), for **שִׁמְעֵנָה** (Gen. iv. 23).

In Hiphil, as the characteristic **ו** is used only in three words of the past tense, so it is often omitted in all words of that conjugation : as, **יַלְמִיד** for **יַלְמִיד**, ‘*he will cause to learn*’.

In Hithpael the characteristic **ה** is transposed, and placed after the first radical, in words beginning

with שׁ or מְ: as, הַשְׁתַּתְמָר 'he kept himself,' for הַתְּשִׁפְרָר, from שִׁמְרָה 'to keep,' and in verbs beginning with צְ, תְ is not only transposed, but changed into טְ: as, קְרַטְצָר 'we will justify ourselves,' for קְרַטְצָק (Gen. xliv. 16), from קְרַטְצָק 'to justify.'

The second person masculine plural preter sometimes drops its מְ before a suffix: as, צְמַנְנִי, for צְמַנְנָא, from צְמַנָּה.

The הָ is dropped from the first person plural preter, and from the third person plural preter and future, before the suffix הָן: as, אָכְלָנָהוּ for אָכְלָנוּ.

PARAGOGIC LETTERS.

These are הָ, נָ, and וָ. They are postfixed to certain persons of the verb, and are always emphatic, or intensive. הָ is postfixed to, 1. The second person masculine singular preter; 2. The first person singular future; 3. The first person plural future; 4. The second person masculine singular imperative. נָ is postfixed, 1, To the third person plural preter; 2, To the second person feminine singular future; 3, To the second and third persons masculine plural future. וָ is postfixed to the feminine singular of the participle; and sometimes to the feminine plural of nouns. It is also found between two nouns in a state of construction. וָ is sometimes postfixed to nouns; and נָ to particles.

DEFECTIVE VERBS.

These are of three kinds. 1. Those defective in the first radical, י, or נ, called defective *Pe-Yod*, defective *Pe-Nun*; those defective in the second radical, ו or י, called defective *Ain-Vau*, defective *Ain-Yod*; and those defective in the third radical, or defective *Lamed-Hhe*.

Verbs defective *Pe-Yod* drop the *Yod* in the *future*, *imperative*, and *infinitive* of *Kal*; in the *preter* of *Piel* and *Pual*; and in *Niphal*, *Hiphil*, and *Haphal*, they change the *Yod* into ו or י: as from נָשַׁב to *dwell*; or יָשַׁב, for נָשַׁב; for נָשַׁב, for יָשַׁב. They form the construct infinitive in תְּ, dropping the י: as, יְשַׁבָּת, *to dwell*.

Verbs defective *Pe-Nun* drop the *Nun* in the future and imperative of *Kal*; in the preter of *Piel*, *Pual*, and *Niphal*; and throughout *Hiphil* and *Haphal*: as, נְעַשֵּׂה to *urge*; יְגַוֵּשׁ for יְגַוֵּשׁ. They form the construct infinitive as verbs defective *Pe-Yod*: נְשַׁת, נְגַוֵּשׁ.

With respect to the verbs defective *Ain-Vau* and *Ain-Yod*, it seems that these verbs have, properly speaking, only two radical letters; but frequently insert י, ו, or נ, between the radicals; or ו before the first radical; or double the last radical; or change the י of the future into ו.

Verbs defective *Lamed-Hhe* drop the last radical before a servile letter; or change it into *Yod*; or before a servile ה into ת: they drop the last

radical in the *future* and *Imperative*; and form the construct Infinitive in **וְתִי**.

Several verbs with **נ** for their last radical sometimes drop it; and others of these verbs form their Infinitive in **וְתִי**, like verbs in **ה**.

Some verbs are doubly defective: chiefly those which have **י** or **נ** for the first radical, and **נ** for the last.

REDUPLICATE VERBS, OR CONJUGATIONS.

These are derived from simple verbs, by doubling the last radical, or the two last of their radical letters; but reduplicate verbs, derived from simple verbs in **ה**, are formed by the doubling the radical, or two radicals preceding the **ה**. As, **אָמַל** 'to wither'; **פָּאָמַלְל**, 'to be withered.'

Pluriliterals, or Quadriliterals, are verbs which, though not reduplicates, consist of more than three radical letters: as, **בְּרַכְל**, 'to gird.' They are of rare occurrence, and are conjugated regularly.

The changes which the *vowel-points* undergo in the various kinds of verbs, and as regulated by the occurrence of *guttural letters*, the addition of *syllabic*, or *asyllabic augment*, or the rejection of a letter where the second and third radicals are alike, are exemplified in the following tables.

The student will soon be master of these changes, by comparing the different voices of the verb **לִמְדָ** with the correspondent voices of the verbs set out in these tables.

PARADIGM OF VERBS IN KAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. נinit.	Verb. ד.
Sing. 3 m.	קָרַל	קָרַד	קָרַן	קָרַע	קָרַשׁ	קָרַב
3 f.	קָרְלָה	קָרְלָה	קָרְלָה	קָרְלָה	קָרְלָה	קָרְלָה
2 m.	קָרְלָט	קָרְלָט	קָרְלָט	קָרְלָט	קָרְלָט	קָרְלָט
2 f.	קָרְלָט	קָרְלָט	קָרְלָט	קָרְלָט	קָרְלָט	קָרְלָט
1 com.	קָרְלָטִי	קָרְלָטִי	קָרְלָטִי	קָרְלָטִי	קָרְלָטִי	קָרְלָטִי
Plur.	3 com.	קָרְלָג	קָרְלָג	קָרְלָג	קָרְלָג	קָרְלָג
2 m.	קָרְלָטִם	קָרְלָטִם	קָרְלָטִם	קָרְלָטִם	קָרְלָטִם	קָרְלָטִם
2 f.	קָרְלָטִוָּן	קָרְלָטִוָּן	קָרְלָטִוָּן	קָרְלָטִוָּן	קָרְלָטִוָּן	קָרְלָטִוָּן
1 com.	קָרְלָטִוָּנוּ	קָרְלָטִוָּנוּ	קָרְלָטִוָּנוּ	קָרְלָטִוָּנוּ	קָרְלָטִוָּנוּ	קָרְלָטִוָּנוּ
INF. abs.	קָרְלָוָל	קָרְלָוָר	קָרְלָוָה	קָרְלָוָע	קָרְלָוָת	קָרְלָוָב
INF. const.	קָרְלָל	קָרְלָד	קָרְלָה	קָרְלָע	קָרְלָת	קָרְלָב
IMPERATIVE.						
Sing. m.	קָרְלָל	קָרְלָד	קָרְלָה	קָרְלָע	קָרְלָה	קָרְלָב
f.	קָרְלָי	קָרְלָדִי	קָרְלָהִי	קָרְלָעִי	קָרְלָהִי	קָרְלָבִי
Plur. m.	קָרְלָגִי	קָרְלָדִי	קָרְלָהִי	קָרְלָעִי	קָרְלָהִי	קָרְלָבִי
f.	קָרְלָגִוָּה	קָרְלָדִוָּה	קָרְלָהִוָּה	קָרְלָעִוָּה	קָרְלָהִוָּה	קָרְלָבִוָּה
FUTURE.						
Sing. 3 m.	יָקְרָל	יָקְרָד	יָקְרָה	יָקְרָע	יָקְרָה	יָקְרָב
3 f.	יָקְרָלִל	יָקְרָלִד	יָקְרָלִה	יָקְרָלִע	יָקְרָלִה	יָקְרָלִב
2 m.	יָקְרָלִל	יָקְרָלִד	יָקְרָלִה	יָקְרָלִע	יָקְרָלִה	יָקְרָלִב
2 f.	יָקְרָלִי	יָקְרָלִוָּה	יָקְרָלִוָּה	יָקְרָלִוָּה	יָקְרָלִוָּה	יָקְרָלִוָּב
1 com.	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּבִוָּה
Plur.	3 m.	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ	יָקְרָלִוָּנוּ
3 f.	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ
2 m.	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ
2 f.	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ
1 com.	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ	יָקְרָלִוָּנוּתְךָ
FUT. apoc.	—	—	—	—	—	—
PART. act.	קָרְלָל	קָרְלָד	קָרְלָה	קָרְלָע	קָרְלָה	קָרְלָב
pass.	קָרְלָלִוָּה	קָרְלָדִוָּה	קָרְלָהִוָּה	קָרְלָעִוָּה	קָרְלָהִוָּה	קָרְלָבִוָּה

PARADIGM OF VERBS IN KAL.

PARADIGM OF VERBS IN PIEL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. גַּנְגַּשׁ ^{גַּ} init.	Verb. דַּ
Sing. 3 m.	הַטְלֵל	עָמַד	עָמַד	שָׁמַע	שָׁמַע	סָמַב
2 f.	וְתַלְלָה		אָרְכָּה	שָׁמַעַת		סָמַבָּה
2 m.	הַטְלֵת		אָרְכָּת	שָׁמַעַת		סָמַבָּת
2 f.	הַטְלֵת	regular.	אָרְכָּת	שָׁמַעַת		סָמַבָּת
1 com.	הַטְלֵתִי		אָרְכָּתִי	שָׁמַעַתִּי		סָמַבָּתִי
Plur. 3 com.	הַטְלֵלִי		אָרְכָּי	שָׁמַעַם		סָמַבָּי
2 m.	הַטְלֵלִם		אָרְכָּם	שָׁמַעַם		סָמַבָּם
2 f.	הַטְלֵלָה		אָרְכָּה	שָׁמַעַה		סָמַבָּה
1 com.	הַטְלֵלָנוּ		אָרְכָּנוּ	שָׁמַעַנוּ		סָמַבָּנוּ
INFINITIVE.						
	הַטְלֵל	עָמַד	עָמַד	שָׁמַע	שָׁמַע	סָמַב
IMPERATIVE.						
Sing. m.	הַטְלֵל	עָמַד	עָמַד	שָׁמַע	שָׁמַע	סָמַב
f.	הַטְלֵלִי		אָרְכָּי	שָׁמַעַי	&c.	סָמַבָּי
Plur. m.	הַטְלֵלִוּ		אָרְכָּיו	שָׁמַעַוּ		סָמַבָּוּ
f.	הַטְלֵלָה		אָרְכָּה	שָׁמַעַה		סָמַבָּה
FUTURE.						
Sing. 3 m.	יַהְטַלֵּל	יַעֲמֹד	יַעֲמֹד	יַשְׁמַע	יַשְׁמַע	יַסְמַבּ
3 f.	תַּהְטַלֵּל		תַּהְטַלֵּל	תַּשְׁמַע	תַּשְׁמַע	תַּסְמַבּ
2 m.	תַּהְטַלֵּל		תַּהְטַלֵּל	תַּשְׁמַע	תַּשְׁמַע	תַּסְמַבּ
2 f.	תַּהְטַלְלִי		תַּהְטַלְלִי	תַּשְׁמַעַי		תַּסְמַבָּי
1 com.	אַהֲטַלֵּל	regular.	אַהֲטַלֵּל	אַשְׁמַע	אַשְׁמַע	אַסְמַבּ
Plur. 3 m.	יַהְטַלֵּלִי		יַגְרֹרִי	יַשְׁמַעַי	יַשְׁמַעַי	יַסְמַבּ
3 f.	תַּהְטַלְלָה		תַּהְטַלְלָה	תַּשְׁמַעַה	תַּשְׁמַעַה	תַּסְמַבָּה
2 m.	תַּהְטַלְלָה		תַּהְטַלְלָה	תַּשְׁמַעַה	תַּשְׁמַעַה	תַּסְמַבָּה
2 f.	תַּהְטַלְלָה		תַּהְטַלְלָה	תַּשְׁמַעַה	תַּשְׁמַעַה	תַּסְמַבָּה
1 com.	בְּהַטְלֵל		בְּהַטְלֵל	בְּשָׁמַע	בְּשָׁמַע	בְּסָמַבּ
Fut. apoc.						
PARTICIPLE.						
	מַגְנִשׁ	מַשְׁמִעַ	מַבְרָה	מַהְטָּל	מַגְנִשׁ	סָמַבּ

PARADIGM OF VERBS IN PIEL.

Verb. א init.	Verb. ב or ג init.	Verb. ד med.	Verb. ה med.	Verb. ו final.	Verb. ז final.
אָקָל regular.	יִאָכֵל regular.	קוֹמָם ko'mām	בָּגָן bagān	מְאָאָה m'āāah	גָּלָה gālah
		קוֹמָמָה ko'māmāh		מְאָאָת m'āāat	גָּלָתָה gālatāh
		קוֹמָמָת ko'māmāt		מְאָאָתָה m'āāatāh	גָּלָתָה gālatāh
		קוֹמָמָתִי ko'māmātī		מְאָאָתִי m'āāatī	גָּלָתִי gālatī
		קוֹמָמָר ko'māmār		מְאָאָג m'āāag	גָּלָגָה gālagāh
		קוֹמָמָתָם ko'māmātām		מְאָאָתָם m'āāatām	גָּלָתָם gālatām
		קוֹמָמָתָנו ko'māmātānū		מְאָאָתָנו m'āāatānū	גָּלָתָנו gālatānū
		קוֹמָמָתָנוּ ko'māmātānū		מְאָאָתָנוּ m'āāatānū	גָּלָתָנוּ gālatānū
אָקָל &c.	יִאָכֵל &c.	קוֹמָם ko'mām	בָּגָן bagān	מְאָאָה m'āāah	גָּלָת gālat
		קוֹמָמָה ko'māmāh		מְאָאָת m'āāat	גָּלָתָה gālatāh
		קוֹמָמָת ko'māmāt		מְאָאָתָה m'āāatāh	גָּלָתָה gālatāh
		קוֹמָמָתִי ko'māmātī		מְאָאָתִי m'āāatī	גָּלָתִי gālatī
		קוֹמָמָר ko'māmār		מְאָאָג m'āāag	גָּלָגָה gālagāh
		קוֹמָמָתָם ko'māmātām		מְאָאָתָם m'āāatām	גָּלָתָם gālatām
		קוֹמָמָתָנו ko'māmātānū		מְאָאָתָנו m'āāatānū	גָּלָתָנו gālatānū
		קוֹמָמָתָנוּ ko'māmātānū		מְאָאָתָנוּ m'āāatānū	גָּלָתָנוּ gālatānū
יִאָכֵל &c.	יִאָכֵל &c.	יִלְאָם yil'ām	יִבְּגָן yib'bgān	יִמְאָאָה yim'āāah	יִגְלָה yig'lah
		תִּלְאָם til'ām		תִּמְאָאָה tim'āāah	תִּגְלָה tig'lah
		תִּלְאָםָם til'āmām		תִּמְאָאָת tim'āāat	תִּגְלָתָה tig'latāh
		תִּלְאָמָת til'āmāt		תִּמְאָאָתָה tim'āāatāh	תִּגְלָתָה tig'latāh
		אֲלָקָם 'alqām		אֲמָאָאָה 'am'āāah	אֲגָלָה 'ag'lah
		יִקְּרָמָה yik'rmāh		יִמְאָאָג yim'āāag	יִגְלָגָה yig'lagāh
		תִּלְאָמָנָה til'āmānāh		תִּמְאָאָתָה tim'āāatāh	תִּגְלָלִיָּה tig'latliyah
		תִּלְאָמָנוּ til'āmānū		תִּמְאָאָג tim'āāag	תִּגְלָלָה tig'lah
		תִּלְאָמָנָה til'āmānāh		תִּמְאָאָתָה tim'āāatāh	תִּגְלָלִיָּה tig'latliyah
		גְּלָאָם gela'ām		גְּמָאָאָה gema'āah	גְּגָלָה gegalāh

PARADIGM OF VERBS IN NIPHAL.

PRETER.	Regular	Verb.	Verb.	Verb.	Verb.	Verb.
	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	ך-.
Sing. 3 m.	נִקְרָל	נִקְרָם	נִקְרָא	נִקְרָע	נִקְרָשׁ	נִקְרָב
3 f.	נִקְרָלה	נִקְרָמָה	נִקְרָאָה	נִקְרָעָה	נִקְרָשָׁה	נִקְרָבָה
2 m.	נִקְרָלָט	נִקְרָמָט	נִקְרָאָט	נִקְרָעָט	נִקְרָשָׁט	נִקְרָבָט
2 f.	נִקְרָלָת	נִקְרָמָת	נִקְרָאָת	נִקְרָעָת	נִקְרָשָׁת	נִקְרָבָת
1 com.	נִקְרָלָתִי	נִקְרָמָתִי	נִקְרָאָתִי	נִקְרָעָתִי	נִקְרָשָׁתִי	נִקְרָבָתִי
Plur. 3 com.	נִקְרָלָג	נִקְרָמָג	נִקְרָאָג	נִקְרָעָג	נִקְרָשָׁג	נִקְרָבָג
2 m.	נִקְרָאָתָם	נִקְרָעָתָם	נִקְרָאָתָם	נִקְרָעָתָם	נִקְרָשָׁתָם	נִקְרָבָתָם
2 f.	נִקְרָאָתָן	נִקְרָעָתָן	נִקְרָאָתָן	נִקְרָעָתָן	נִקְרָשָׁתָן	נִקְרָבָתָן
1 com.	נִקְרָאָתָנוּ	נִקְרָעָתָנוּ	נִקְרָאָתָנוּ	נִקְרָעָתָנוּ	נִקְרָשָׁתָנוּ	נִקְרָבָתָנוּ
INFINITIVE.	הַקְרָאָל	הַקְרָאָד	הַקְרָאָן	הַקְרָאָע	הַקְרָאָשׁ	הַקְרָאָב
IMPERATIVE.						
Sing. m.	הַקְרָאָל	הַקְרָאָד	הַקְרָאָן	הַקְרָאָע	הַקְרָאָשׁ	הַקְרָאָב
f.	הַקְרָאָלִי	הַקְרָאָדִי	הַקְרָאָןִי	הַקְרָאָעִי	הַקְרָאָשִׁׁי	הַקְרָאָבִי
Plur. m.	הַקְרָאָלָג	הַקְרָאָדָג	הַקְרָאָאָתָג	הַקְרָאָעָתָג	הַקְרָאָשָׁתָג	הַקְרָאָבָתָג
f.	הַפְּגָאִיתָה הַפְּגָאִיתָה הַפְּגָאִיתָה הַפְּגָאִיתָה הַפְּגָאִיתָה					
FUTURE.						
Sing. 3 m.	יִקְרָל	יִקְרָם	יִקְרָא	יִקְרָע	יִקְרָשׁ	יִקְרָב
3 f.	יִקְרָלָת	יִקְרָמָת	יִקְרָאָת	יִקְרָעָת	יִקְרָשָׁת	יִקְרָבָת
2 m.	יִקְרָלָל	יִקְרָמָל	יִקְרָאָל	יִקְרָעָל	יִקְרָשָׁל	יִקְרָבָל
2 f.	יִקְרָלָלִי	יִקְרָמָלִי	יִקְרָאָלִי	יִקְרָעָלִי	יִקְרָשָׁלִי	יִקְרָבָלִי
1 com.	יִקְרָלָלִתִי	יִקְרָמָלִתִי	יִקְרָאָלִתִי	יִקְרָעָלִתִי	יִקְרָשָׁלִתִי	יִקְרָבָלִתִי
Plur. 3 m.	יִקְרָלָתָג	יִקְרָמָתָג	יִקְרָאָתָג	יִקְרָעָתָג	יִקְרָשָׁתָג	יִקְרָבָתָג
3 f.	יִקְרָלָתָן	יִקְרָמָתָן	יִקְרָאָתָן	יִקְרָעָתָן	יִקְרָשָׁתָן	יִקְרָבָתָן
2 m.	יִקְרָלָתָנוּ	יִקְרָמָתָנוּ	יִקְרָאָתָנוּ	יִקְרָעָתָנוּ	יִקְרָשָׁתָנוּ	יִקְרָבָתָנוּ
2 f.	יִקְרָלָתָנוּתָה	יִקְרָמָתָנוּתָה	יִקְרָאָתָנוּתָה	יִקְרָעָתָנוּתָה	יִקְרָשָׁתָנוּתָה	יִקְרָבָתָנוּתָה
1 com.	נִקְרָב	נִקְרָבָשׁ	נִקְרָבָעָה	נִקְרָבָמָד	נִקְרָבָשׁ	נִקְרָבָב
Fut. apoc.		—	—	—	—	—
PARTICIPLE.	נִקְרָל	נִקְרָמָד	נִקְרָאָה	נִקְרָעָה	נִקְרָשׁ	נִקְרָב

PARADIGM OF VERBS IN NIPHAL.

Verb. נִ init.	Verb. נִ init.	Verb. נִ med.	Verb. נִ med.	Verb. נִ final.
like first lett. gutt.	גַּאֲכֵל	גַּנְשֵׁב	גַּרְזֵן	גַּנְלֵה
		גַּנְשֵׁבָה	גַּרְזֵנָה	גַּנְלֵהה
		גַּנְשֵׁבָת	גַּרְזֵנָת	גַּנְלֵהת
		גַּנְשֵׁבָת	גַּרְזֵנָת	גַּנְלֵהת
		גַּנְשֵׁבָתִי	גַּרְזֵנָתִי	גַּנְלֵהתי
		גַּנְשֵׁבָתִי	גַּרְזֵנָתִי	גַּנְלֵהתי
		גַּנְשֵׁבָתִי	גַּרְזֵנָתִי	גַּנְלֵהתי
		גַּנְשֵׁבָתִי	גַּרְזֵנָתִי	גַּנְלֵהתי
		גַּנְשֵׁבָתִי	גַּרְזֵנָתִי	גַּנְלֵהתי
		גַּנְשֵׁבָתִי	גַּרְזֵנָתִי	גַּנְלֵהתי
הַאֲכֵל	הַאֲכֵל	הַגְּזֵב	הַגְּזֵב	הַגְּלֵת
		הַגְּזֵב	הַגְּזֵב	הַגְּלֵה
		הַגְּזֵב	הַגְּזֵב	הַגְּלֵה
		הַגְּזֵבִי	הַגְּזֵבִי	הַגְּלֵהי
		הַגְּזֵבִי	הַגְּזֵבִי	הַגְּלֵהי
as אֲכֵל	אֲכֵל	אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּב	אֲגַזֵּב	אֲגַלָּה
		אֲגַזֵּבָה	אֲגַזֵּבָה	אֲגַלָּהה
		אֲגַזֵּבָה	אֲגַזֵּבָה	אֲגַלָּהה
גַּאֲכֵל	גַּאֲכֵל	גַּנְשֵׁב	גַּנְשֵׁב	גַּנְלֵה
		גַּנְשֵׁב	גַּנְשֵׁב	גַּנְלֵה
		גַּנְשֵׁב	גַּנְשֵׁב	גַּנְלֵה
		גַּנְשֵׁב	גַּנְשֵׁב	גַּנְלֵה
		גַּנְשֵׁב	גַּנְשֵׁב	גַּנְלֵה

PARADIGM OF VERBS IN PUAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. ג init.	Verb. ך init.
Sing. 3 m.	קָרַל	קָרַד	בָּקַר	בָּקַרְתָּ	בָּקַרְתָּ	סָבַב
3 f.	קָרַלה		בָּרַקָּה	בָּרַקְתָּה		סָבַבָּה
2 m.	קָרַלְתָּ		בָּרַכָּתָ	בָּרַכְתָּ		סָבַבָּתָ
2 f.	קָרַלְתָּ		בָּרַכָּתָ	בָּרַכְתָּ		סָבַבָּתָ
1 com.	קָרַלְתָּי		בָּרַכְתָּי	בָּרַכְתָּי		סָבַבָּתָי
Plur. 3 com.	קָרַלְגָּו		בָּרַכְגָּו	בָּרַכְגָּו		סָבַבָּגָו
2 m.	קָרַלְתָּם		בָּרַכְתָּם	בָּרַכְתָּם		סָבַבָּתָם
2 f.	קָרַלְתָּנוּ		בָּרַכְתָּנוּ	בָּרַכְתָּנוּ		סָבַבָּתָנוּ
1 com.	קָרַלְנוּ		בָּרַכְנוּ	בָּרַכְנוּ		סָבַבָּנוּ
INFINITIVE.	קָרַל	קָרַד	בָּקַר	בָּקַרְתָּ	בָּקַרְתָּ	סָבַב
IMPERATIVE.						
Sing. m.						
f.						
Plur. m.						
f.						
FUTURE.						
Sing. 3 m.	יָקַל	יָקַד	יָבַךְ	יָשַׁקְעַ	יָגַבְךָ	יָסַבְךָ
3 f.	יָקַלְתָּ		יָמַבְךָ	יָתַשְׁקָעַ	יָסַבְךָ	יָסַבְךָ
2 m.	יָקַלְתָּ		יָתַבְךָ	יָתַשְׁקָעַ	יָסַבְךָ	יָסַבְךָ
2 f.	יָקַלְתָּי		יָתַבְךָ	יָתַשְׁקָעַ	יָסַבְךָ	יָסַבְךָ
1 com.	יָקַלְתָּ		יָאַבְךָ	יָאַשְׁקָעַ	יָאַסְׁבָּךָ	יָאַסְׁבָּךָ
Plur. 3 m.	יָקַלְגָּו		יָבְרַכָּךָ	יָשַׁפְעַנְךָ	יָסַבְךָ	יָסַבְךָ
3 f.	יָקַלְתָּבָה		יָתַבְךָ	יָתַשְׁפָּעַנְךָ	יָסַבְךָ	יָסַבְךָ
2 m.	יָקַלְתָּגָו		יָבְרַכָּךָ	יָשַׁפְעַנְךָ	יָסַבְךָ	יָסַבְךָ
2 f.	יָקַלְתָּנוּ		יָתַבְךָ	יָתַשְׁפָּעַנְךָ	יָסַבְךָ	יָסַבְךָ
1 com.	יָקַלְנוּ		יָבְרַכָּךָ	יָשַׁפְעַנְךָ	יָסַבְךָ	יָסַבְךָ
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	טָלַעַל	טָעַמְד	טָבְרַךָ	טָשְׁפָּעַ	טָמְגַשָּׁ	טָסַבְךָ

PARADIGM OF VERBS IN PUAL.

Verb. init.	Verb. init.	Verb. med.	Verb. med.	Verb. final.	Verb. final.
אָמַל	יָשַׁב	לֹקֶם	בָּנוּ	מָאָה	גָּלַח
		לֹקֶתֶת		מָאָהָה	גָּלְתָּה
		לֹקֶתֶת		מָאָהָת	גָּלְתָּת
		לֹקֶתֶתִי		מָאָהָתִי	גָּלְתָּתִי
		לֹקֶטֶי		מָאָהָגָג	גָּלְתָּהָגָג
		לֹקֶטֶתֶם		מָאָהָם	גָּלְתָּהָם
		לֹקֶטֶתָנוּ		מָאָהָנוּ	גָּלְתָּהָנוּ
		לֹקֶטֶתָנוּ		מָאָהָנוּ	גָּלְתָּהָנוּ
regular.		regular.		like the last.	

PARADIGM OF VERBS IN HIPHIL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. נ init.	Verb. ך
Sing. 3 m.	הִקְרַב	הִקְרַבֵּךְ	הִקְרַבֵּתְךָ	הִקְרַבֵּתְךָ	הִקְרַבֵּתְךָ	הִקְרַבְךָ
3 f.	הִקְרַבְתָּה	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתָּה
2 m.	הִקְרַבְתָּךְ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתָּךְ
2 f.	הִקְרַבְתָּךְ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתָּךְ
1 com.	הִקְרַבְתָּה	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתְּךָ	הִקְרַבְתָּה
Plur. 3 com.	regular.		הִקְרַבְתָּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתָּם
2 m.	הִקְרַבְתָּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתָּם
2 f.	הִקְרַבְתָּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתָּם
1 com.	הִקְרַבְתָּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתְּם	הִקְרַבְתָּם
INFINITIVE.	הִקְרַבְךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּה	הִקְרַבְתָּם	הִקְרַבְתָּם	הִקְרַבְךָ
IMPERATIVE.						
Sing. m.	הִקְרַב	הִקְרַבְךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּה	הִקְרַבְתָּם	הִקְרַבְךָ
f.	הִקְרַבְךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּה	הִקְרַבְתָּם	הִקְרַבְתָּם	הִקְרַבְךָ
Plur. m.	הִקְרַבְתָּךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּם	הִקְרַבְתָּם
f.	הִקְרַבְתָּךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּךָ	הִקְרַבְתָּם	הִקְרַבְתָּם	הִקְרַבְתָּם
FUTURE.						
Sing. 3 m.	יָקַרְתָּךְ	יָקַרְתָּךָ	יָקַרְתָּה	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּךְ
3 f.	יָקַרְתָּךָ	יָקַרְתָּךָ	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּךְ
2 m.	יָקַרְתָּךָ	יָקַרְתָּךָ	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּךְ
2 f.	יָקַרְתָּךָ	יָקַרְתָּךָ	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּךְ
1 com.	יָקַרְתָּה	יָקַרְתָּה	יָקַרְתָּה	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּה
Plur. 3 m.	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם
3 f.	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם
2 m.	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם
2 f.	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם
1 com.	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּם
Fut. apoc.	יָקַרְתָּךְ	יָקַרְתָּךָ	יָקַרְתָּה	יָקַרְתָּם	יָקַרְתָּם	יָקַרְתָּךְ
PARTICIPLE.						
	מִקְרָבָךְ	מִקְרָבָתָךְ	מִקְרָבָתָה	מִקְרָבָם	מִקְרָבָם	מִקְרָבָךְ

PARADIGM OF VERBS IN HIPHIL.

PARADIGM OF VERBS IN HAPHAL.

דְּצַמֵּב הַגְּשָׁבָה הַשְׁמָעָה הַלְּשָׁן הַגְּשָׁבָה הַלְּשָׁן הַלְּשָׁן הַלְּשָׁן הַלְּשָׁן הַלְּשָׁן

IMPERATIVE

Future.

FUT. apos. — — — — — —

PARTICIPLE.

PARADIGM OF VERBS IN HAPHAL.

יאכל	יָאֵל	יְשָׁבֵב	יְמִתֵּב	יְלָקֵם	יְלָקֵן	יְמִזְאָא	יְגִלָּה
		הַשְׁבָּב	הַשְׁבָּב	הַנְּקָם	הַנְּקָם	הַמְּזָאָה	הַגִּלָּה
&c.			&c.			&c.	
		הַשְׁבָּבִי		הַנְּקָמִי		הַמְּזָאָתִי	הַגִּלָּתִי
		אַשְׁבָּב		אַקְמָם		אַקְצָאָה	אַכְלָה
		יְשָׁבֵבָה		יְלָקֵמָה		יְמִזְאָתָה	יְגִילָה
		הַשְׁבָּבָה		הַנְּקָמָה		הַמְּזָאָתָה	הַגִּלָּתָה
		הַשְׁבָּבָה		הַנְּקָמָה		הַמְּזָאָתָה	הַגִּלָּתָה

מגילה ממחזא טיבון מתקומם טיעוב טיעוב מאל

PARADIGM OF VERBS IN HITHPAEL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. נinit.	Verb. דו.
Sing. 3 m.	הַתְּגַלֵּל	הַתְּגַבֵּשׁ	הַתְּעַזֵּד	הַתְּעַנֵּל	הַתְּגַנְּגֵשׁ	הַתְּגַנְּגֵל
3 f.	הַתְּגַלֵּלה	הַתְּגַבֵּשה	הַתְּעַזֵּד	הַתְּגַלֵּלה	הַתְּגַנְּגֵשה	הַתְּגַנְּגֵלה
2 m.	הַתְּגַלֵּלְתִּי	הַתְּגַבֵּשְׁתִּי	הַתְּעַזֵּד	הַתְּגַלֵּלְתִּי	הַתְּגַנְּגֵשְׁתִּי	הַתְּגַנְּגֵלְתִּי
2 f.	הַתְּגַלֵּלְתִּי	הַתְּגַבֵּשְׁתִּי	הַתְּעַזֵּד	הַתְּגַלֵּלְתִּי	הַתְּגַנְּגֵשְׁתִּי	הַתְּגַנְּגֵלְתִּי
1 com.	הַתְּגַלֵּלְתָּנוּ	הַתְּגַבֵּשְׁתָּנוּ	הַתְּעַזֵּד	הַתְּגַלֵּלְתָּנוּ	הַתְּגַנְּגֵשְׁתָּנוּ	הַתְּגַנְּגֵלְתָּנוּ
Plur. 3 com.	הַתְּגַלֵּלָו	הַתְּגַבֵּשָׁו	הַתְּעַזֵּד	הַתְּגַלֵּלָו	הַתְּגַנְּגֵשָׁו	הַתְּגַנְּגֵלָו
2 m.	הַתְּגַלֵּלָם	הַתְּגַבֵּשָׁם	הַתְּעַזֵּד	הַתְּגַלֵּלָם	הַתְּגַנְּגֵשָׁם	הַתְּגַנְּגֵלָם
2 f.	הַתְּגַלֵּלָנוּ	הַתְּגַבֵּשָׁנוּ	הַתְּעַזֵּד	הַתְּגַלֵּלָנוּ	הַתְּגַנְּגֵשָׁנוּ	הַתְּגַנְּגֵלָנוּ
1 com.	הַתְּגַלֵּלָנוּ	הַתְּגַבֵּשָׁנוּ	הַתְּעַזֵּד	הַתְּגַלֵּלָנוּ	הַתְּגַנְּגֵשָׁנוּ	הַתְּגַנְּגֵלָנוּ
INFINITIVE.		הַתְּגַבֵּשׁ	הַתְּעַזֵּד	הַתְּגַלֵּל	הַתְּגַנְּגֵשׁ	הַתְּגַנְּגֵל
IMPERATIVE.						
Sing. m.	הַתְּגַבֵּשׁ	הַתְּעַזֵּד	הַתְּגַלֵּל	הַתְּגַנְּגֵשׁ	הַתְּגַנְּגֵל	הַתְּגַנְּגֵל
f.	הַתְּגַבֵּשְׁלִי	&c.	הַתְּגַלֵּלְלִי	הַתְּגַנְּגֵשְׁלִי	&c.	הַתְּגַנְּגֵלְלִי
Plur. m.	הַתְּגַבֵּשׁוּ		הַתְּגַבֵּשְׁתִּי	הַתְּגַלֵּלְוּ		הַתְּגַנְּגֵשׁוּ
f.	הַתְּגַבֵּשְׁלָנוּ		הַתְּגַבֵּשְׁתָּנוּ	הַתְּגַנְּגֵשְׁלָנוּ		הַתְּגַנְּגֵלְלָנוּ
FUTURE.						
Sing. 3 m.	וַיְתַּגְּלִיל	וַיְתַּגְּבִּשׁ	וַיְתַּעֲזִזֵּד	וַיְתַּגְּלִיל	וַיְתַּגְּבִּשׁ	וַיְתַּגְּלִיל
3 f.	וַיְתַּגְּלִיל	&c.	וַיְתַּגְּבִּשׁ	וַיְתַּגְּלִיל	&c.	וַיְתַּגְּלִיל
2 m.	וַיְתַּגְּלִיל		וַיְתַּגְּבִּשׁ	וַיְתַּגְּלִיל		וַיְתַּגְּלִיל
2 f.	וַיְתַּגְּלִילְיִי		וַיְתַּגְּבִּשְׁתִּי	וַיְתַּגְּלִילְיִי		וַיְתַּגְּלִילְיִי
1 com.	וַיְתַּגְּלִיל		וַיְתַּגְּבִּשְׁתָּנוּ	וַיְתַּגְּלִיל		וַיְתַּגְּלִיל
Plur. 3 m.	וַיְתַּגְּלִילָוּ		וַיְתַּגְּבִּשְׁתָּנוּ	וַיְתַּגְּלִילָוּ		וַיְתַּגְּלִילָוּ
3 f.	וַיְתַּגְּלִילְתִּי		וַיְתַּגְּבִּשְׁתָּנוּ	וַיְתַּגְּלִילְתִּי		וַיְתַּגְּלִילְתִּי
2 m.	וַיְתַּגְּלִילְתִּי		וַיְתַּגְּבִּשְׁתִּי	וַיְתַּגְּלִילְתִּי		וַיְתַּגְּלִילְתִּי
2 f.	וַיְתַּגְּלִילְתָּנוּ		וַיְתַּגְּבִּשְׁתָּנוּ	וַיְתַּגְּלִילְתָּנוּ		וַיְתַּגְּלִילְתָּנוּ
1 com.	וַיְתַּגְּלִילָנוּ		וַיְתַּגְּבִּשְׁתָּנוּ	וַיְתַּגְּלִילָנוּ		וַיְתַּגְּלִילָנוּ
FUT. apoc.	—	—	—	—	—	—
PARTICIPLE.		מְתַגְּבֵשׁ	מְתַעֲזֵד	מְתַגְּלֵל	מְתַגְּנֵשׁ	מְתַגְּלֵל

PARADIGM OF VERBS IN HITHPAEL.

THE changes which take place on adding the *pronominal affixes* to the verb, will be seen from the following table :—

EXAMPLE OF VERBS WITH AFFIXES.

Preter.

	MASC.	FEM.	MASC.	FEM.								
ନାହାନ୍ତି	her	ନାହାନ୍ତି	him	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	me	ନାହାନ୍ତି	he visited.	
ନାହାନ୍ତି	them	ନାହାନ୍ତି	them	ନାହାନ୍ତି	you	ନାହାନ୍ତି	you	ନାହାନ୍ତି	us	ନାହାନ୍ତି	—	
ନାହାନ୍ତି	her	ନାହାନ୍ତି	him	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	me	ନାହାନ୍ତି	she —	
ନାହାନ୍ତି	them	ନାହାନ୍ତି	them	ନାହାନ୍ତି	you	ନାହାନ୍ତି	you	ନାହାନ୍ତି	us	ନାହାନ୍ତି	—	
ନାହାନ୍ତି	her	ନାହାନ୍ତି	him	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	me	ନାହାନ୍ତି	thou — M.	
ନାହାନ୍ତି	them	ନାହାନ୍ତି	them	ନାହାନ୍ତି	you	ନାହାନ୍ତି	you	ନାହାନ୍ତି	us	ନାହାନ୍ତି	—	
ନାହାନ୍ତି	her	ନାହାନ୍ତି	him	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	thee	ନାହାନ୍ତି	me	ନାହାନ୍ତି	thou — F.	
ନାହାନ୍ତି	them	ନାହାନ୍ତି	them	ନାହାନ୍ତି	you	ନାହାନ୍ତି	you	ନାହାନ୍ତି	us	ନାହାନ୍ତି	I —	

VERBS WITH AFFIXES.

her	אַתְּ	him	אַתְּ	thee	אַתְּ	me	אַתְּ
them	אַתְּ	them	אַתְּ	you	אַתְּ	us	אַתְּ
her	אַתְּ	him	אַתְּ	thee	אַתְּ	me	אַתְּ
them	אַתְּ	them	אַתְּ	you	אַתְּ	us	אַתְּ
her	אַתְּ	him	אַתְּ	thee	אַתְּ	me	אַתְּ
them	אַתְּ	them	אַתְּ	you	אַתְּ	us	אַתְּ

Imperative.

her	אַתְּ	him	אַתְּ	me	אַתְּ
them	אַתְּ	them	אַתְּ	us	אַתְּ
her	אַתְּ	him	אַתְּ	me	אַתְּ
them	אַתְּ	them	אַתְּ	us	אַתְּ
her	אַתְּ	him	אַתְּ	me	אַתְּ
them	אַתְּ	them	אַתְּ	us	אַתְּ

OF THE PARTICLES,
AND THE
USE OF THE SERVILES.

MANY particles are expressed by one or other of the servile letters.

The following are the principal uses of the serviles.

א

1. *Prefixed*, from אָנָּי, it forms the first person singular future of the verb: as, אָלְמָד, *I will learn*.

Prefixed, it forms many nouns: as, אֲבָזָב, *a liar*, or *deceitful*; from פָּזָב, *to lie to, to deceive*.

בּ

Is prefixed only, and signifies;

1. *In*; as, בְּנִמְיָם אַחֲרִים, *in after days*;

2. *With*; as, בְּבִחרָב, *with the sword*.

3. *At, on, near*; as, בְּבָעֵן, *at the fountain*; בְּקִיר, *on the wall*; בְּקַרְאָה, *to call on*.

4. *Concerning*: as, רְבָרָה, *to speak concerning*.

5. *For*: שְׁנָשָׁנָה, *life for life*.

גּ

1. *Prefixed*, is the article, הָ, הַ, or הְ. Like the Greek *o*, *is*, *to*, it may be either definite or indefinite.

2. *Prefixed*, is a demonstrative pronoun: as, **הַיּוֹם**, *this day*.
3. *Prefixed*, is a relative pronoun; *who, which*.
4. *Prefixed*, is *vocative* or *pathetic*: as, **הַקָּדוֹשׁ**, *O king!*
5. *Prefixed*, is *interrogative*: as, **אָחָת** **אָנֹכִי**, *am I my brother's keeper?*
6. *Postfixed*, forms the *feminine noun*; as, **הַמִּלְאָךְ**, *a woman*, from **מִלְאָךְ**, *a man*.
7. *Postfixed*, forms the third person feminine singular preter of verbs.
8. *Postfixed*, to a *verb* or *noun*, it signifies *her*.

1

1. *Prefixed*, is a connective particle, *and*.
2. *Prefixed*, it is *adversative, but, yet*; or *illative, since*; or *causal, for*; or it *expresses a consequence, that*; or a *comparison, so*; or it is *explanatory, namely, to wit*.
3. *Inserted*, after the first radical it denotes the action signified by the root to be present and continued; and hence forms the *participle active*, and *many nouns* in which *present action* is implied: inserted before the last radical it forms the *passive participle*, and nouns in which *past action* is implied.
3. *Postfixed*, it signifies *his* or *him*: as, **דְּבָרָו**, *his word*; **דְּבָרָו**, *he remembered him*.

4. *Postfixed*, it denotes the third, or in the *imperative mood*, the second person plural of verbs.

1. *Prefixed*, is formative in the third persons masculine singular and plural future of verbs.

2. *Prefixed*, forms some nouns: as, קִוֵּת, a *pouch*, from קָוֵל, *to collect*.

3. *Inserted*, it forms many nouns: after the first radical it denotes the effect or consequence of the participle active; before the last, the effect or consequence of the participle passive.

4. *Inserted*, before the last radical is the sign of the Hiphil voice of the verb.

5. *Postfixed*, forms a national name: as, עַבְרִי, a *Hebrew*; from עַבְרָה, *to pass on; to play the pilgrim*.

6. *Postfixed*, it forms the second person feminine singular future and imperative.

7. *Postfixed*, it is the sign of the *masculine plural when in regimen*.

8. *Postfixed*, denotes *me*, or *my*.

ב

1. *Prefixed*, is a particle signifying *similitude; as; like; according to; about; almost*. Before an infinitive it signifies *when*: as, בְּהַיּוּמִי קֹלֵי, *when I lifted up my voice*.

2. *Postfixed*, it signifies *thy*, and *thee*.

ל

1. *Prefixed*, it is most frequently the sign of the *dative case*, signifying *to*.

2. *Prefixed*, it signifies *at, while*; as, לְעָרֶב, *at evening* : לְאָמֶר, *while he spake*.

מ

1. *Prefixed*, is a contraction of the particle לְ ; and signifies *from, out of* ; and, before an infinitive, *because, so that* : ‘*His eyes were dim* מִרְאַת *so that he could not see.*’

2. *Prefixed*, it is formative in the participle of the voices *Piel, Pual, Hiphil, Haphal, and Hith-pael*.

3. *Prefixed*, it forms many nouns signifying the *instrument, mean, or place, of action* : as, מִמְּנָה, *a shield*, from מִן, or מִבְּנָה, *to protect*.

4. *Postfixed*, it signifies *their, them, masculine*.

5. *Postfixed*, it forms some adverbs : as, יוֹמָם, *by day*, from יוֹם, *day*.

נ

1. *Prefixed*, it is the sign of the *Niphal voice*.

2. *Prefixed*, it forms the first person plural future of verbs : as, נְלִמְדָה, *we will learn*.

3. *Prefixed*, it forms some nouns : as, גְּנִינָה, *a slanderer*, from גִּנְהַן, *to provoke*.

4. *Postfixed*, it signifies *them, their, feminine*.
5. *Postfixed*, it forms many nouns: as, קָרְבָּן, *an offering*, from קָרַב, *to draw near*.

וּ

1. *Prefixed*, it is a contraction of the relative **אֲשֶׁר**; as, בְּאֵשֶׁר, for בְּאַשְׁר.

2. *Prefixed*, it is a *conjunction*, signifying, *that, until that, because*: as, שֶׁ-עַל, *until that*; שֶׁלֹּא, *lest, that not*.

תּ

1. *Prefixed*, it forms many nouns: as, תָּלִמיד, *a scholar*, from לָמַד, *to learn*.

2. *Prefixed*, it is formative in the second person future of both numbers and genders; and in the third person feminine singular and plural future.

3. *Postfixed*, it is formative in the second person singular preter of the verbs.

4. *Postfixed*, it forms many feminine nouns: as, קָטָרָה, *incense*, from קָטַר.

OF THE SYNTAX.

THE adjective generally agrees with its substantive in gender and number.

But the termination **ם** is sometimes feminine; and **וּ** sometimes masculine: as, **גָּדְלָת** **עָלִים**, *great cities* (Deut. i. 28); **אֲבֹת**, *fathers*.

Sometimes, also, a feminine substantive will take the adjective masculine, as the mark of dignity or excellency: as, **הַמְּאֹרֶת הַגְּדֹלִים**, *the great lights*. (Gen. i. 16.)

Participles follow the same rule of Syntax as Adjectives.

Collective-nouns, or *Nouns-of-magnitude*, though singular, may have an adjective or participle *plural*: as, **כָּל יְהוָה הָעָם רַבִּים**, *the people (are) many*; **כָּל הָבָאים**, *all ye of Judah that enter in*.

An adjective singular is sometimes joined to a noun plural, in a *distributive sense*: as, **יְשָׁר מְשֻׁפְּטִיךְ**, *right are thy judgments (every one of them)*.

In nouns of number from *One* to *Ten* inclusive, the adjective, though singular, takes a plural substantive: as, **חַמְשָׁה שָׁנִים**, *five years*; and all the other numeral adjectives, though plural, take a singular substantive: as, **חַמְשִׁים שָׁנָה**, *fifty years*.

The numerals from *Three* to *Nine inclusive* take a feminine termination when used with a masculine

noun ; and a masculine termination when used with a feminine noun : as, בְּנִים שְׁלֹשָׁה, *three sons* ; בְּנָות שְׁלֹשָׁה, *three daughters*.

From *Three* to *Nine* inclusive, the plural termination multiplies the numeral by *Ten* : as, שְׁלֹשִׁים, *three* שְׁלֹשִׁים, *thirty*.

עָשָׂר *ten*, when plural, is doubled : as, עָשָׂרִים, *twenty*.

Nouns-of-magnitude, though singular, may have a verb plural ; and though feminine, a verb masculine : as, וְכֹל הָאָרֶץ בָּאָו מִצְרַיִם, *and all the earth came to Egypt* ; פְּנֵי יִאמְרֻוּ הָאָרֶץ, *lest the land say*.

Verbs infinitive are used as the English verbal nouns in ‘*ing*’ : as, בַּיּוֹם עֲשָׂוֹת יְהוָה, *in the day when the Lord made, the day of the Lord’s making* ; and thus applied, the infinitive takes the pronominal affixes, like the noun : as, בַּיּוֹם אַכְלָכֶם, *in the day of your eating*.

As every action must either be *past*, *present*, or *future*, so these are the leading senses of the two tenses of the verb, and the present participle when joined to the pronoun : as, לִמְדָהִי, *I have learned* ; אָנָה לִמְדָה, *I (am) learning* ; אָלְמָד, *I shall learn*.

The exact force of the two tenses in each particular instance will be obtained by determining the point of time to which the narrative refers itself : for, as that point is changed, the sense of the tense will change with it. Thus a Roman, writing to his

friend at a distance, could say, 'Cras profecturus eram;' 'To-morrow I was going to.' The idiom appears strange to an English ear; but the propriety and precision of the phrase is immediately apparent, when we consider that the notices of the letter refer themselves to the point of time at which it was to be *read*, not that at which it was written.

Thus, **אחת רָבָר אֱלֹהִים זֹאת שְׁתִים וּשְׁתָעֵד**, *Once hath God said, yea, twice have I heard the same.* Here the action is simply past; and the time at which it took place is undetermined.

At the beginning, **בְּרָאשִׁית**, at the point of time at which I take up my narrative, **בְּרָא אֱלֹהִים**, *God has created the heavens and the earth.* The act of creation is passed; the acts of formation have not commenced.

"These are the generations of the heavens and of the earth in the day of their creation: כי לא המטה יְהוָה אֱלֹהִים עַל הָאָרֶץ, for the Lord God has not caused it to rain upon the earth." This is the idiom of Moses, who speaks as if present at the creation of all things. In the idiom of our own tongue, the word *are* will be turned into *were*; and the Hebrew past tense must then be rendered by the pluperfect. *These were the generations of the heavens and of the earth, at the day of their creation: for the Lord God had not caused it to rain upon the earth, &c.*

The future tense, with the Hebrews, is the language of narrative; that is to say, the historian places himself before the action narrated, and relates it as going to take place. “*At the beginning, בָּרָא אֱלֹהִים*, God has created the heavens and the earth. And the earth has been (and yet is) without form, and void; and darkness has been (and still is) upon the face of the deep. *וַיֹּאמֶר אֱלֹהִים*, and God will say, *יְהִי אֹור*, There shall be light; and light there will be,” &c.

Actions which in the determination or opinion of the speaker must certainly come to pass, are commonly represented as having actually taken place. The past tense of the verb is, therefore, in general, the tense used by the voice of prophecy. “It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give (*נָתַתִּי*, I have given) thee for a light unto the Gentiles.”

The comparative of the adjective is formed by adding *מִן*, or *מִ*, to the positive; *מִ*, or *מִן*, being prefixed to the substantive depreciated; as, *וַיִּתְהַלֵּל שֵׁם טוֹב מְבָנִים וּמְבָנֹות*, “I will give thee a name good than, that is, better than, sons and daughters.” The succeeding letter takes the *double-dawgesh*; and if it do not admit of a *dawgesh*, *מִ* will be changed into *מֵ*: as, *טוֹב לִי מֵאָבִים וּמֵאָבָנָות*, *The law of thy mouth*

is better to me than thousands of gold and silver.
טֹבִים הַשְׁנִים מִן הַאֶחָד, *Two are better than one.*

The superlative is formed by adding **מְאֹד** to the adjective; as, **טוֹב מְאֹד**, *exceeding good, most good.* Or by prefixing the emphatic **הַ** to the adjective; as, **הַטוֹב בְּנָשָׁרִים**, *The good-one amongst women;* she, compared with whom all other women are not good; that is, *The best amongst women.* Doubling the adjective; as, **טוֹב טֹב**, *good of good, good above good.* Using two synonymous words, as, **עֲנֵי וְאֶבֶן**, *poor and needy;* that is, exceedingly poor.

OF THE RESIDUE OF THE ACCENTS.

The names and forms of the remaining accents are as follow:—Atnákh, **אַתְנָךְ**. Sillúk, **סִילָּעָךְ**. Tiphká, **תִּפְחָךְ**. Tevír, **תֵּבִיר**. Yethíw, **יֵתְהִוָּךְ**. Munákh, **מּוֹנָךְ**. Mahpák, **מְהֹפָּךְ**. Yérakh, **יֵרָחָךְ**. Mercá, **מְרָכָךְ**. Mercá-Kephooláh, **מְרָכָה-כְּפֹולָה**. Dargá, **דָּרְגָּה**. Revía, **רֵבִיאָה**. Zakeph-gadól, **זָקֵפָה-גָּדוֹלָה**. Segoltá, **סְגֹּולָה**. Pashtá, **פָּשָׁתָה**. Shalshéleth, **שָׁלְשֶׁלֶת**. Zarká, **זָרָקָה**. Pazér, **פָּזָרָה**. Géresh, **גֵּרֶשֶׁת**. Garsháyim, or Doubled-geresh, **גֵּרֶשֶׁת-גֵּרֶשֶׁת**. Karnéy-Pharáh, **קָרְנֵי-פָּהָרָה**. Telishá-gedoláh, **תֵּלִישָׁה-גָּדוֹלָה**. Telishá-ketannáh, **תֵּלִישָׁה-קְטַנָּה**. Kadmó, **קָדוּמָה**. Legarméy, otherwise Pesík, **לְגַרְמֵיָה**. Métheg, **מְתֵהָגָה**.

The full signification and uses of these accents

are not at the present day understood : that they are of the highest importance to the true reading of the text cannot be doubted.

Accent is the measure of the syllable upwards, of its *Height* ; *Quantity* is the measure of the syllable across, of its *Breadth*. *Accent* and *Quantity* are distinct ; even as height or breadth may be increased without increasing its opposite.

These marks must, therefore, be treated as pointing out the true accentuation of the Sacred Text ; and, thus employed, they are said to show that the *Tonic Accent* falls on one of the two last syllables of the word.

But to a complete system of reading it seems necessary that the *Emphases* of the sentence, its *notes of Admiration* and *Interrogation*, and its *Stops*, or *Divisions*, should be accurately marked ; and these, we may well suppose, are all exactly indicated by the *Accents*.

The number of the *Accents*, however, so greatly exceeds the amount required for the purposes before mentioned, that we seem compelled to believe that they comprise, as the perfection of the Massoretic punctuation, a *System of musical notation* ; by which, and by which alone, as it would appear, the exact *Accent* and *Quantity*, or *Height* and *Breadth* of the syllable, as, also, of the *Emphasis* of the word, can be measured and determined.

PSALM CXVII.

Ha-l-lóo éth-Y-ho-wah kal-go-yím :
 Shabh-b-khóo-hoo kal-ha-um-mím.
 Kíy gab-hár a-le-nóo kha-s-dó :
 We-é-meth Y-ho-wáh le-o-lâm.

Here the accent, which in this case must be *Euphonic*, falling on the first syllable of the compound word *eth-Y-ho-wah*, seems to throw the *Tone accent*, though not marked, on the penultimate; *eth-Y-hó-wah*. In *We-é-meth*, also, the *Shewaw* appears as the *tonic accent*.

ISAIAH I. 2, 3.

Shi-m'-oo sha-má-yim ;
 W-ha-á-zi-niy é-rets ;
 Kiy' Y-ho-wáh dibh-bér :
 Ba-ním gidh-da-l'-tiy ;
 W-ro-m-ám-tiy ;
 W-ém pa'sh'-oo bhîy.
 Ya-dhá shór ko-n"é-hoo ;
 Wak-hám-or e-bhoós b-a-láw :
 Yis-ra-él lo ya-dhá ;
 Am-míy lo hi-th'-bo-nân.

If the leading accents of these words of Isaiah fall on the syllables here marked, it is evident that the residue of the accents were controlled, on many occasions, by the superior power of the *Shewaw*.

In fact, the rule which assigns the *Tone-accent* to one of the last two syllables of the word does not appear to rest on any certain foundation. *One* of these syllables must, necessarily, receive *some* accent; but it does not therefore follow that this accent must be *Tonic*. The penultimate syllable of the English words *Miserable*, and *Disreputable*, must be accented; but the *Tone-accent* falls, in the former word, on the first, and in the latter, on the second of its syllables.

OF THE CHANGES OF THE LETTERS, AND VOWEL-POINTS.

The *Letters* are commonly divided into the *Ahakha* (אַחֲקָה) *letters*; the *Boomaph* (בּוּמָף); the *Gichak* (גִּיכָּק); the *Datlanath* (דְּתָלָנָת); and *Zastsrash* (זַצְרָשָׁה).

Four of these, י, ו, ה, נ, which occasionally become quiescent, are called the *Ehewiy* (אַהֲוִי) *letters*.

Letters formed by the same organ, and also the *Ehewiy letters*, are often changed the one for the other.

The changes of the *Vowel-points* take place on

the formation of the *Gender*, or the *Number*, or when the *noun* or *verb* is placed in a *State of construction*.

GENDER.

In the formation of the *feminine*, (-) will generally be changed into (:): as, גְדוֹלָה, גְדוֹלָה. Except *monosyllables*: as, גֶּנֶּה, גֶּנֶּה. A final (-) not preceded by (-) is changed into (:): as, עִירָה, עִירָה; קְבָרָה, קְבָרָה.

When the word increases with ת, (..) is changed into (..): as, אַחֲרָת, אַחֲרָת.

Of two *Segols*, the first will change to (-) or (..); and the second to (:): as, כְּבָשָׂה, כְּבָשָׂה, כְּבָשָׂה.

NUMBER.

(-), (..), or (..), will be changed into (:): as, מְלָכִים, מְלָכִים; סְפָרִים, סְפָרִים; דְּבָרִים, דְּבָרִים.

To compensate for an omitted *Dawgesh*, the (-) will remain: as, חֲרַשִּׁים, חֲרַשִּׁים. When (-) is followed by (..), it is changed to (:), as, קְמַצִּים, קְמַצִּים.

When (-) is followed by (-), the (-) will be changed to (:), and the (-) to (-); or both will be contracted into (-): as, תִּישִׁים, תִּישִׁים; זִיתִים, זִיתִים.

Where (..) is not preceded by (-), it will be changed into (:): as, שׁוֹמְמִים, שׁוֹמְמִים.

Where the final vowel is (ׁ), succeeded by ה, ה will be dropped, and (ׁ) changed into (ׂ): as, יִפְרָח, יִפְרָח.

Feminine nouns do not often change their points.

REGIMENT.

The first (+) will be changed into (:), and the second, unless followed by נ, into (-): as, **דָבָר**, for **דָבָר**.

In the plural, (־) or (ׁ) will be changed into (ׂ), and the preceding (׃) into (ׁ): as, זָקָנִים, זָקָנִים; בָּרְכּוֹת, בָּרְכּוֹת.

In the singular, (ׂ) followed by ה will be changed into (ׂ): as, מִקְנָה, מִקְנָה.

Of two (々), the *first* will be changed into (-), and the *second* into (:) as, **מלך**, **מלךו**.

Where the points are (..) followed by (.), the first will be changed into (.): as, סְפִירִי, סְפִירָה. But *gutturals* will change (..) into (..): as, עֲשִׂירָבִי, עֲשִׂירִיבִי.

Words having (-) followed by (·) contract both into (..) : as, בַּיִת, for.

In words of *one syllable*, (†) is seldom changed; but when changed it is to (-): as, בָּאָ, for בָּאָ. Where a monosyllable is followed by *Makhaph*, (וּ) is changed into (†), and (עָ) into (עָ): as, בְּלָ, בְּנָ; בְּגָ, פְּלָ.

Where (ׁ) is followed by (ׂ), the points will generally be changed into (ׁ): as, מִזְתָּר, מִזְמָר.

All these rules are, however, subject to numerous exceptions; which, with other *anomalous punctuations*, must be learned by use.

FINIS.

By the same Author,

On the ETYMOLOGY and PROPHETIC CHARACTER of the PROPER NAMES found in the OLD TESTAMENT; being a Key to the Massoretic Punctuation of the Hebrew Scriptures.

Also, Third Edition,

On the GENEALOGIES contained in the GOSPELS of Saint MATTHEW and Saint LUKE.

And, shortly,

On the term 'FULFILLED,' as used by the Evangelists.

Macintosh, Printer, Great New-street, London.

✓ ✓



